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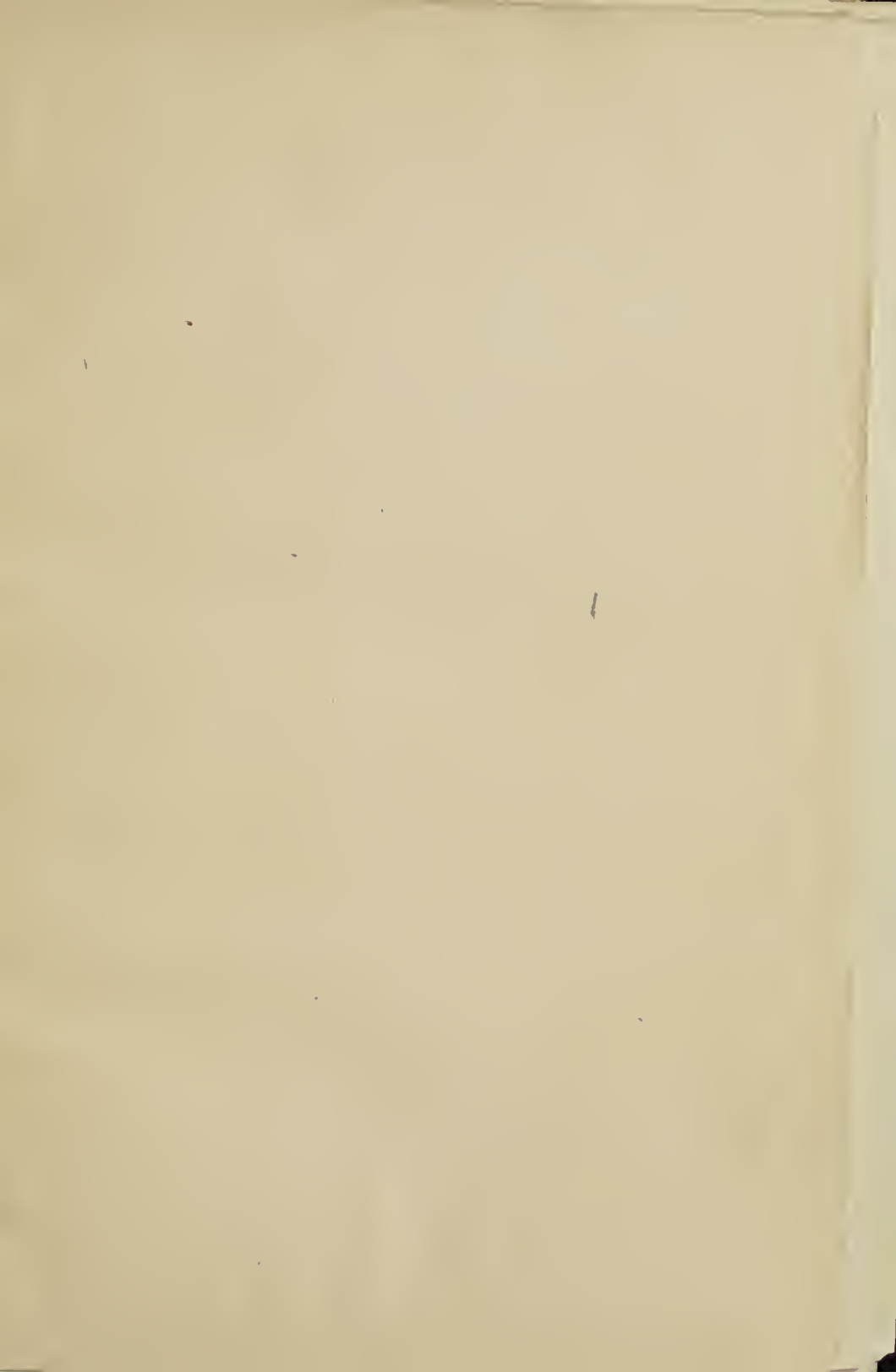
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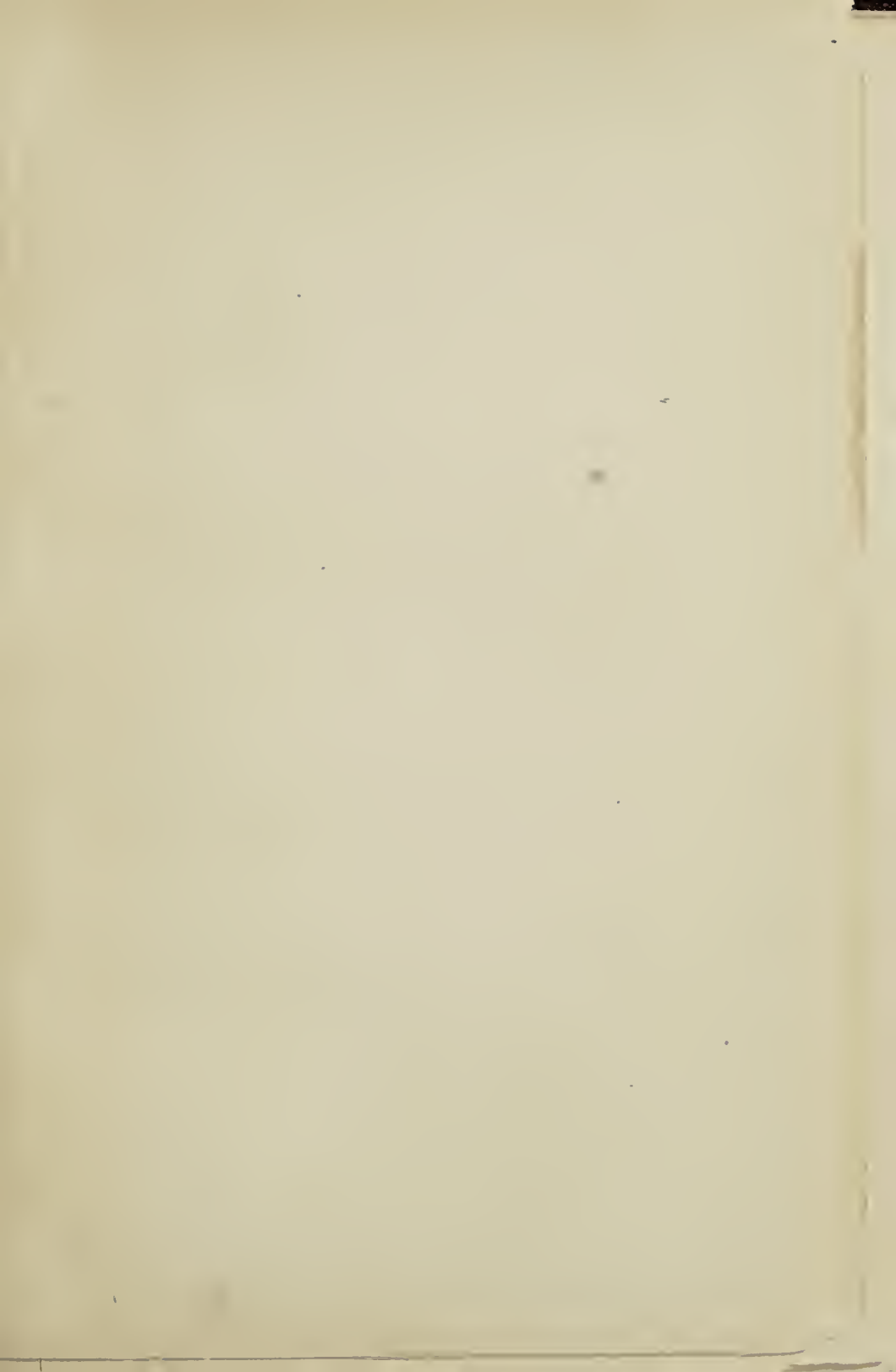
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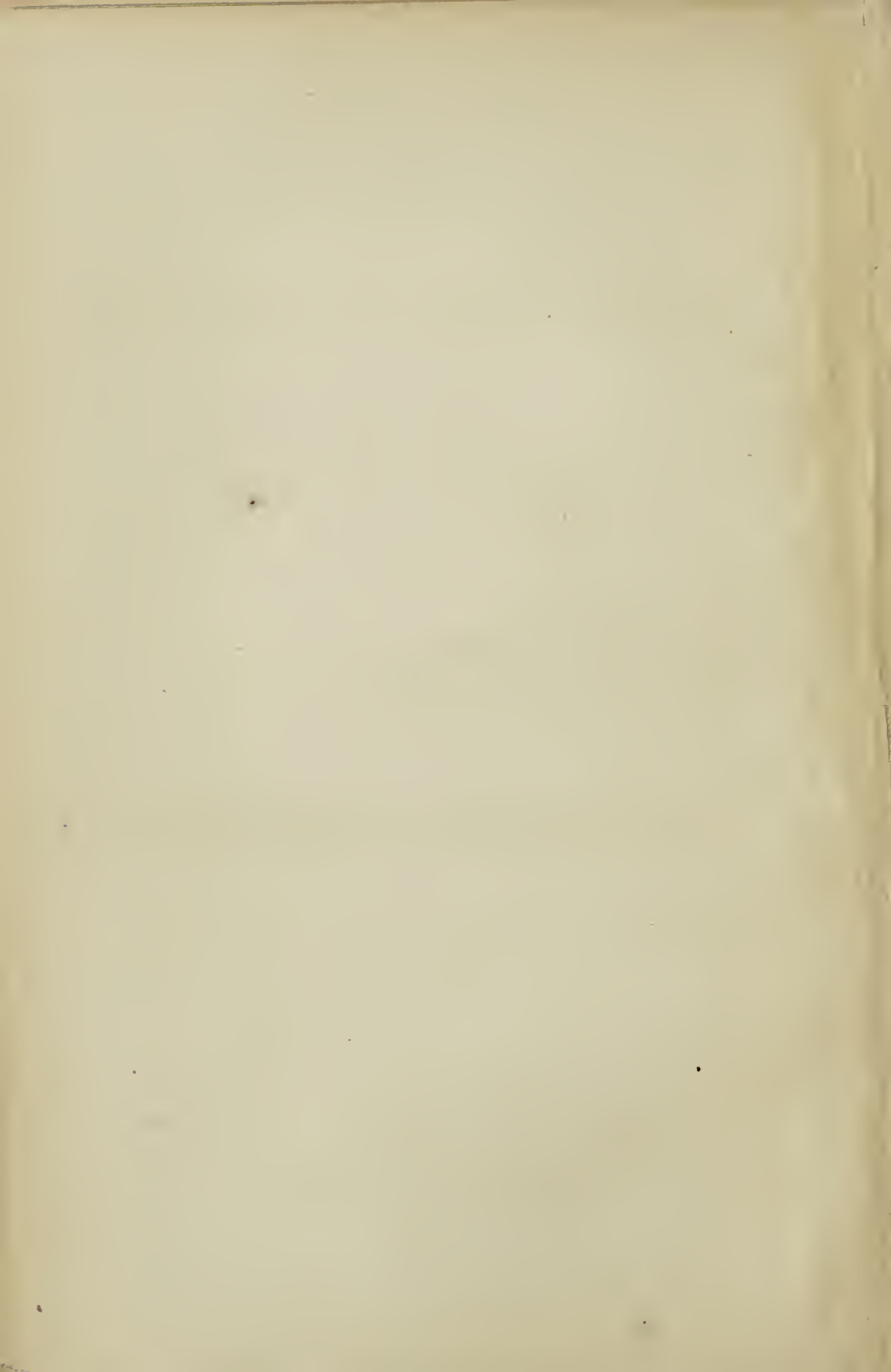
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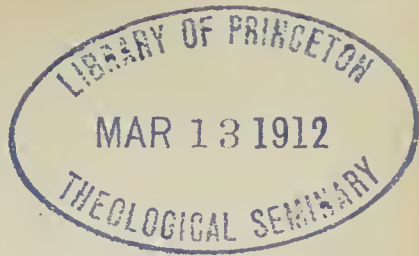
The scripture doctrine in  
reference to the seat of











THE

# SCRIPTURE DOCTRINE

IN REFERENCE TO

THE SEAT OF SIN

IN THE

REGENERATE MAN.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

✓  
[P. M. Easton]

NEW YORK :

ANSON D. F. RANDOLPH & CO.,

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## Part Second.

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## INTRODUCTION.

It is now nearly three years since I commenced the investigation of this subject. I was then a student in Union Theological Seminary, New York, and had, for some time past, been giving special attention to the study of the Epistle to the Romans. We were engaged on the last part of the seventh chapter, when one day the thought came into my mind that verse 18, "For I know that in me (that is, in my flesh) dwelleth no good thing," might have a meaning new to me, and which, if correct, would enable me to solve a problem which had often puzzled me, viz., how it was that the believer was freed from sin at the instant of death. This meaning I obtained by interpreting the word "flesh,"\* in this passage, as the physical body,

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\* It may be well to state here in the outset, in order to avoid any mistake, that "sarx" (flesh) and "soma" (body) are not held to be interchangeable. By "flesh," we understand the Apostle to mean our corrupt nature, this term being used not because the physical nature is the source of sin, but because the tendency of sin, as the Apostle has shown in the first chapter, is to degrade man, to subvert the dominion of the spirit over the body, to bring the soul into subjection to the body, making the master the servant, and the servant the

which made the passage mean that sin in the Christian has its seat in the body. It would, then, manifestly be easy to explain how the Christian was freed from sin at death. So far all was mere theory. If there was such a doctrine, my problem was solved. I determined to investigate the subject, and to find out whether my theory was founded on fact.

In the first place, I would see what conclusions this theory would lead to. After considering the matter for some time, the following points seemed to be made out :

*First.*—Sin in the unbeliever has its seat in the soul.

*Second.*—The reason why the remainders of sin in the believer do not constitute the governing principle.

master. The term "flesh," therefore, does not indicate the starting point of sin, but the result of sin. It does not follow because a man becomes a slave to tobacco, that the cause of this condition is to be found in the craving of his physical nature for the weed. On the contrary, we know it to be the fact that at the first there is a strong aversion on the part of the body to the receiving of this substance; and it is only after being persistently compelled to receive it, that it acquires a relish for it. In like manner it does not follow that because sin results in the subjection of the soul by the body, that the body is the source of sin. The relation which flesh and body sustain to each other is set forth by Müller in his discussion of Rom. 8:13: "The 'living according to the flesh' is the genus of which 'the deeds of the body' is the species."

*Third.*—The holiness of the believer after death.

*Fourth.*—The falsity of the Romish doctrines of justification, purgatory, and works of supererogation.

*Fifth.*—All the acts of the regenerate could be explained.

Seeing then that this theory was not opposed to orthodox doctrine, but rather served to throw light on it, I was encouraged to proceed. Meanwhile I had been diligently studying the text, and found something better to lean upon than the eighteenth verse. My attention was attracted to the twenty-second and twenty-third verses of the seventh chapter by those clauses in the latter verse, which speak of the law in the members. This word "members," studied by the aid of my Greek Concordance and Lexicon, soon caused me to feel, that there was solid ground beneath my feet. Two other passages, Rom. 6 : 12 and 8 : 10, on examination strengthened my previous convictions. The whole ground was then again examined, the different passages studied more carefully, and several additional and suggestive points brought in. Conversation on the subject introduced various objections, which I endeavored to answer. Thus I continued for nearly three months, revising, correcting, adding, and during this time found another text, Rom. 6 : 6. All that I obtained, with scarcely any exception, was drawn

directly from the Scriptures. My idea was, first to get all I could out of them, and then compare the result of my labors with that of others.

During the second month of my labor I purchased "The Tripartite Nature of Man." Finding that the author had come to the same conclusions on some points that my investigations had led me to, I began to hope that this work would be a valuable help ; but a further examination showed that we were travelling on cross lines ; and therefore, though there were well-marked points of contact, there were equally well-marked lines of divergence ; and, since I did not see in what respect a change would be of advantage, I kept on my own way.

Before leaving this work, there is one point which the author makes, to which we desire to call attention, because of its connection with what we shall have to say hereafter ; and that is, his condemnation of dichotomy on the ground of the errors into which dichotomists have fallen. Thus, on page 327, he says : "Dichotomists fail to apprehend one of two truths : either they fail to see the meaning of the intermediate state, or of the resurrection body. On the one hand, those who hold with Locke and the materialists that the brain is the organ of thought in as full a sense as that the tongue is the organ of speech, describe the intermediate state as one of entire unconsciousness, and so miss the meaning of that stage of

man's being. On the other hand, the spiritualist school of Descartes generally think of the disembodied soul in heaven or in glory; and so, instead of the resurrection of the body being the full redemption of man, it is rather something super-added to it, and a difficulty instead of an evidence for the truth of the Christian revelation. It is only on the theory of the trichotomy of human nature into body, soul, and spirit, that we *can* give its due emphasis either to the intermediate or the state of final blessedness. Now, what do these facts prove? Simply this, that those who have held to the dichotomist theory, have not been free from error. Is it true, then, that those who have held to the trichotomist theory have been different in this respect? How was it with Origen and Apollanarius? Why was it that this theory fell into disrepute? This ground must be given up. It must be shown that dichotomy, not dichotomists, is responsible for these errors. That it is not the fault of dichotomy, we hope to show before we have finished.

To return to our narrative: Early in the fall I recommenced my investigations, thoroughly reviewed my work, and found several other passages. The further I went the more I became convinced of the truth of the doctrine. Proof texts multiplied, difficulties which at first appeared formidable vanished, and from time to time new

lines of argument presented themselves. In November I preached a sermon before the class on this subject. The doctrine of the discourse was earnestly assailed; but as the attack was almost altogether on philosophical grounds, while no attempt was made to shake the textual foundation upon which the doctrine rested, my belief was confirmed. After this, a few additions, designed to meet the objections urged against the doctrine, were made, and then my manuscript was laid away till June, 1870.

During the summer, my principal work consisted in comparing the result of my labors, point by point, with what I could find elsewhere, a course which has been pursued up to the present time. The result of both these courses of action is seen in the little volume which now lies before you.

If it be thought that the presenting of a new doctrine requires an apology, that apology must be found in the writer's conviction of the truth of the doctrine, and of the importance of its bearings. It ought not to be objected that, because this doctrine is new, it cannot be true; for this would prove the doctrine of justification by faith untrue, because not developed until the age of the Reformation. And is not this age, so full of wonderful achievements and of grand events, an age in which the wheels of God's chariot move with unwonted rapidity, in which the work of centuries is accom-



plished in a few years, so that all men are astonished by the rapid succession of events—is not this age one in which we should look for new developments of theological science, corresponding in importance to the advance of the age in other directions?

One thing only would we ask of those who examine this work, that they would test it in the only way in which it can be fairly tested—by the standard of Scripture. Let the question be, Is this doctrine warranted by the Scriptures, or is it not? Here let it stand or fall.

PETER Z. EASTON.

*January 25, 1872.*

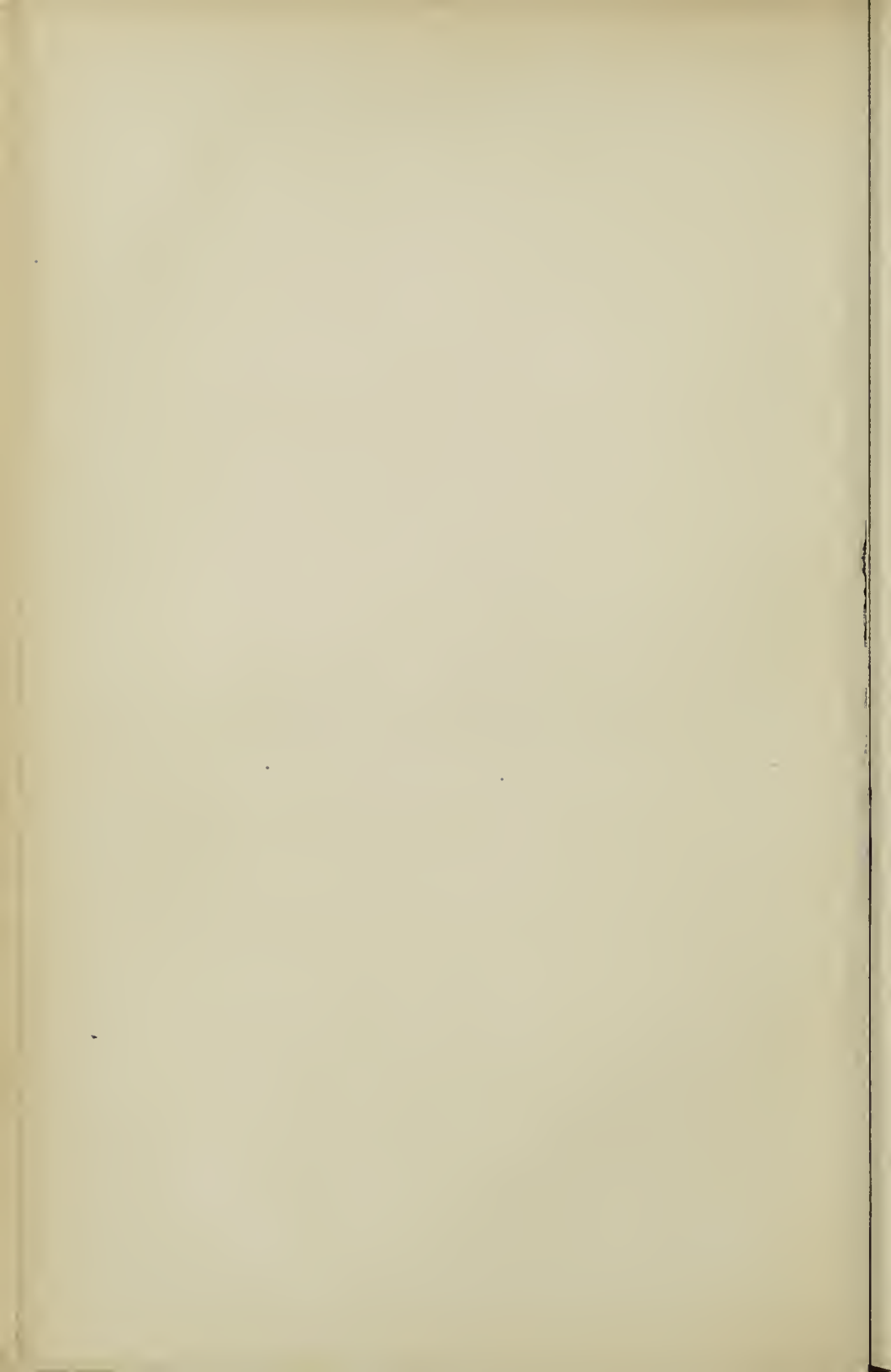


PART I.

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AN

INQUIRY INTO THE DOCTRINE.



# THE SCRIPTURE DOCTRINE

IN REFERENCE TO

THE SEAT OF SIN IN THE REGENERATE MAN.

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## CHAPTER I.

TESTIMONY OF THE EPISTLE TO THE ROMANS.

Rom. 6 : 12. "Let not sin therefore reign in your mortal body."

To whom is this exhortation of the Apostle addressed? To believers certainly, for of none others could it be said, as the Apostle says in the verse preceding, that they are "dead unto sin," but "alive unto God through Jesus Christ," and as he says in what follows, that they are those over whom "sin shall not rule." Nor do these verses alone thus testify. The whole chapter shows that the Apostle is speaking to Christians, as distinguished from those who are not Christians. Not only does the Apostle here address Christians, but he ad-

dresses them as Christians, exhorting them to the performance of that duty, which devolves upon them in view of their relation to sin and to God.

Looking now at this duty, we find that it has regard to the relation between sin and the body, and by body here we must understand the physical body ; for the Apostle describes it as the *mortal* body. What, therefore, does the Apostle believe in reference to this relation ?

First, that this relation is one which *actually* exists, not one which may exist. The use of the conditional negative implies this. (The Greek language has two particles of negation, one of which is called the absolute, and the other the conditional negative ; and the difference between them, according to Robinson, is, that the conditional negative “implies that one conceives a thing not to be,” while the absolute negative “expresses that it actually is not.”) Had the absolute negative been used here, then the Apostle would have denied the existence at this time of the relation, here spoken of, between sin and the body, but would have implied that such a relation might exist in the future. On the other hand, the conditional negative implies that this relation already exists, but that it is not of such a nature that it must always exist.

Not only does the Apostle believe that sin has a certain relation to the body, but that this relation is a special relation ; so much so, that in exhorting

his fellow Christians to sanctification, it is this relation to which he would specially direct their attention, and with regard to which he would exhort them to act. "Let not sin therefore reign in your *mortal body*."

Again, he believes that sin is a king, that he has a kingdom, and that the body of the Christian is comprised in his dominion. "Let not sin therefore *reign* in your mortal body."

Still further, the Apostle believes that this relation is of such a nature, that it makes the body *the seat* of this kingdom of sin. "Let not sin therefore reign *in* your mortal body." The Apostle does not say *over*, but *in* your mortal body. The use of this preposition in such a connection is highly significant. When it is said, for instance, that "Alexander reigns in Russia," it means that this is the seat of his dominion; but when it is said, that "Alexander reigns over Russia," the extent of his dominion is referred to.

The Apostle therefore believes that sin, in the regenerate man, has its seat in the body.\*

But what does the Apostle mean? Such a doc-

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\*" 'Let not sin reign therefore in your *mortal*, or *death-doomed* body'—an expression passed over too slightly by commentators generally, and which again has its counterpart in Rom. 8 : 10, 'the body is dead because of sin;' where surely the body in the literal sense is intended." (Forbes on Romans, page 270.)

trine is connected in our minds with rationalism and other systems, which we have always been accustomed to look upon with abhorrence. Does the Apostle Paul here hold to the rationalistic doctrine, that sin originally had its seat in the body. No such conclusion can be drawn from this passage. Saying that sin in the regenerate man has its seat in the body, is a very different thing from saying that the body is the source of sin, or that sin in the unregenerate man has its seat in the body. (We desire to call attention to this fact, because it is apt to be forgotten or overlooked.) Neither does it mean that sin in the regenerate man is restricted to the body, which would be contrary to other teachings of God's Word, and to that of religious experience, nor that the regenerate man is any the less responsible, nor that the body of itself can sin, which would be absurd.

What, therefore, does it mean? So far from orthodoxy having cause to fear this doctrine, it has cause to rejoice in it; for it springs from truths, considered of fundamental importance in the orthodox system. The first of these is, that sin in the regenerate man has its seat in the spirit, and the second, that whatever is the effect of sin is sinful. These two truths constitute the foundation of this doctrine. The state of the body in man is a sinful state, because it is the result of the sin of the soul. When conversion occurs, the spirit is born



again,\* but the body is left unchanged,† and consequently still remains sinful.

Therefore, by the body's being the seat of sin in the regenerate man, is meant :

First, that the state of the body after regeneration is a sinful state.

Second, it is meant that this sinful body drags the soul into sin. The soul does not sin wilfully, for that it cannot do ( 1 John 3 : 9 ); but, as the Apostle expresses it, " I am carnal, sold under sin." It is the case of the prisoner, chained to the dead body, who becomes infected, not because he desires to be, but because he is unable to break the chains which bind him ; of the Israelite, carried into captivity, not because he desired to go, but because he was unable to contend successfully with the enemy ; of the town of Mansoul, invaded by Diabolus, not because they wished him there, but because they could not keep him out. So the soul struggles and contends, but all in vain. " For that which I do, I allow not : for what I would, that do I not ; but what I hate, that do I."

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\* Eze. 36 : 26. " A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

† " To be born again, is to be born anew, which implies becoming new, and is represented as becoming new-born babes : but none supposes *it is the body, that is immediately and properly new*, but the mind, heart, or spirit." Edwards' Works (Carter's Ed.), vol. 2, page 469.

In the third place, it is meant that the body of sin, by reason of its intimate connection with the soul, acts as a clog upon it even in its holiest exercises, and thus prevents them from attaining that perfection which the law requires. "For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." The incense arises from the altar, but there arises also the odor of abominable things. How can the fettered man walk with the ease of one that is free? How can he, who has one hand on the plough, and one on his spear, one eye on his team, and one down the valley or on the hill top, watching for the coming of the foe, how can he work as one who has naught else to do? The trumpets of Mansoul give forth a sweet sound, but there is mingled therewith the roar of Diabolus' drum.

We have quoted several passages from the seventh chapter of Romans. Does this chapter sustain our interpretation? This question is determined by the meaning given to the word "members" in the twenty-third verse. If this word has a simple signification, that is, if it refer only to one thing in the same connection, then our position is sustained; but if it has a complex signification, if it may refer to two or more things in the same connection, and if in this passage it does have

this complex meaning; our position is not sustained.

The word occurs thirty-four times in the New Testament.

Of these thirty-four cases, twenty-five undoubtedly have a simple signification, viz., two in the Gospels (Matthew 5 : 29, 30), twenty one in the Pauline Epistles (Rom. 12 : 4 (2) - 12 : 5. 1 Cor. 6 : 15 (3) - 12 : 12 (2) - 12 : 14, 18, 19, 20, 22, 25, 26 (4), 27. Eph. 4 : 25 and 5 : 30), and two in James (3 : 5, 6). Of these twenty five cases, nineteen refer to the body as distinguished from the soul, either to the whole body or some portion of it. In four cases the word is used metaphorically with reference to the relations of Christians to Christ. In the other two passages it is also used metaphorically, the instrument being put for the thing itself.

In only one case does this word appear to demand a complex meaning, Col. 3 : 5, "Mortify therefore your members, which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." In order that the word members may have a complex meaning in this case, the word "pleonexia," here translated covetousness, must have a comprehensive signification. That it may not, and in this case does not have such a signification, is shown by the following considerations.

First, the words translated "covetousness" in

our Bible are often restricted in their meaning to that which is physical, as for instance, in the Tenth Commandment. Some, it is true, claim that here the meaning is comprehensive, referring to spiritual as well as physical objects; but that this is not so, is evident, when we consider that all the objects referred to in the commandment, house, etc., are physical objects. Then again the order in the commandments in both tables is from higher to lower, that which is more important to that which is less important; but, if we here give "covet" a comprehensive meaning, we make this commandment cover all that precedes in the second table.

Second, pleonexia may have this restricted meaning in nearly every case.

Third, in Eph. 4 : 19, and 5 : 3, it must have the restricted meaning.

Fourth, the exhortation at the beginning of the verse, "Mortify therefore your members which are upon the earth," strongly favors the restricted meaning.

Fifth, it is also favored by the immediate context; and as, according to Conybeare and Howson, the meaning of this word in the Pauline Epistles is determined by its context, this is a decisive argument. If, however, it had been decided otherwise, the question would not have been settled. We should still have twenty-five cases

where the meaning was simple, and but one where it was complex; but, as the matter now stands, there is not a single case which demands a complex signification.

Even, therefore, if in the other eight cases the meaning was undecided by the context, what we have already shown would certainly favor the conclusion that in these also the meaning would be simple.

Coming now to the two cases in Rom. 7 : 23, we find that in both the context favors the simple meaning. An analysis of verses 22 and 23 shows that the Apostle is here describing, first, the relations of two principles whose locations he names, to the law of God, and second, the result of these relations. Fully written out these verses would be as follows: "For I delight in the law of God according to the inward man; but I perceive another kind of principle in my members warring against the law of God, which is in my mind, and bringing me into captivity to the law of sin, which is in my members." (If it be asked why "nomos," translated "law" in the English version, has two renderings, we answer, because it is used in two different senses. When used subjectively, it is translated by "principle," but when used objectively, by "law.")

In the first part the antithetic words are "inward man" and "members," which would at least

favor the conclusion that members here referred to the outward man. In the second part we have "mind" and "members," and here the same idea is suggested, viz., that the members are the body or the physical part of man, as opposed to that which is mental.

The context, therefore, and general usage both give us the simple meaning for the word in this verse, and so decide it beyond all doubt. The Apostle therefore explicitly teaches here what he implies in the sixth chapter, that sin in the regenerate man has its seat in the body.

Here let us meet the objection, that this doctrine implies that the body of itself can sin. This objection implies that there can be but one kind of principle, whereas there are several. The meaning of the word differs according to its connection. If we speak of principle in connection with that which is inward and central, it has one meaning; if we connect it with that which is, comparatively speaking, outward, it has another meaning. The objector must therefore show that this is the kind of principle to which the objection applies. That it is not this kind of principle is shown by the fact that the Apostle locates it in the body. The fact of the body's being the seat of sin no more implies that the body of itself can sin, than the fact that certain parts of Long Island are seats of chills and fever, implies that those portions of the

island (not the inhabitants, but the island itself) have chills and fever.

It is also objected that, according to this doctrine, the sins of the Christian must be those only of the body, because the body cannot so act upon the soul as to cause it to sin. To this it is a sufficient answer to say, that the same Apostle who teaches this doctrine teaches also that the sin of the Christian is not restricted to bodily lust.

The fact also that while the body is distinct from the soul, it is yet intimately and vitally connected with it, would lead to the same conclusion. Experience confirms this by showing that the condition of the body does affect the mind and the spirit, and that the effect in each case corresponds to the nature of that which is acted upon. Soundness of body is favorable to activity of mind and energy of will, while disease is oftentimes the cause of sluggishness of mind and vacillation of will.

Using the same illustration as before, we have no more right to say that the sins of the Christian cannot be sins of the spirit, because sin in his case has its seat in the body, and sin in the body manifests itself in physical lust, than we have to say that it is impossible for a person to have chills and fever, because the ground does not have chills and fever.

Thus far we have shown that the facts of experience, which have been brought forward as an

objection to the doctrine, do not really militate against it. We now proceed to show, that experience gives weighty testimony in its favor. As we have before seen, this doctrine implies that, at the time of conversion, the spirit is regenerated, but the body remains unchanged. They, therefore, who maintain that the body as well as the spirit is then regenerated, must furnish the proof of such a change, for on them the burden of proof lies.

In the case of the spirit, we do have evidence of such a change. The difference between the exercises of a regenerate, and those of an unregenerate spirit, are not differences of degree but of kind, implying not mere development but a new germ, from which the new development has sprung. Repentance towards God, and faith towards our Lord Jesus Christ, are exercises, not only differing from, but opposed to those of the unregenerate spirit.

Have we the same evidence in reference to the body? Is there here the same opposition as in the previous case? If so, what evidence have we of the fact? Is there anything either in the history of the past, or in that of the present, which would lead us to the conclusion that, at the time of conversion, a radical change takes place in the body? Differences of degree we may indeed find, but where shall we look for the difference of kind, which is demanded?



On the contrary, have we not the most indubitable evidence that the condition of the body is the same after as before regeneration, in the fact that the most marked characteristics of the abnormal and sinful condition of the body are manifest in the body of the regenerate, as well as in the body of the unregenerate. Disease, death, and corruption reign over the body of the one, and disease, death, and corruption reign over the body of the other. They, therefore, who ask us to believe that the body is regenerated at the time of conversion, not only ask us to believe that of which they can furnish no evidence, but they ask us to believe that which is contradicted by the best of evidence.

We have long wondered that Romanists could believe in the doctrine of transubstantiation, in view of the fact that it not only contradicted the combined evidence of the senses, but had no evidence in its favor on the ground of being a miracle, presenting, as it does, none of the characteristics of a miracle. Yet in this case we have the same absurdity, the same lack of positive evidence in favor of the change, and on the other hand overwhelming objections against it; for it is no exaggeration to say, that we have no stronger evidence that the bread and wine remain bread and wine, than we have that the state of the body after conversion, up to and even after death, is the same as that before conversion.

Let us now look at the 24th verse, "O wretched man that I am, who shall deliver me from this body of death."

(If any one should object that the translation here given, is not that of the English version, we reply that it accords with the original equally as well, commentators being about equally divided on the question as to which of the two renderings is the right one). What does "body" here mean? The word "members," in the preceding verse, would make it mean physical body, so would the general context, and the equivalent phrase in Rom. 8:10, "the body is dead," instead of the "body of death."

What then is the meaning of this passage? Paul here compares his condition to that of a living man chained to a dead body. This "body of death" must therefore mean Paul's physical body; and here we have a confirmation of what we have already shown in verses 22 and 23. The transition is a most natural one. What could be more natural than that a man in such a condition should feel most keenly the evils of his position; and should seek to be delivered therefrom? If anything were needed to strengthen this meaning, we have it in Rom. 8:23 and 2 Cor. 5:4, on which we shall remark hereafter.

Before leaving this chapter, let us consider its bearing on the question of the Christian's respon-

sibility for sin. Verses 17 and 20 teach explicitly that the Christian does not sin wilfully ; but verse 14 and that which follows verse 24, especially Rom. 8 : 3, teach as clearly that the Christian is responsible for the sins which he commits. When Paul speaks of himself as carnal, he implies that he is guilty, and this he certainly does, when in Rom. 8 : 3 he speaks of this sin being atoned for by Christ.

Nor is there any ground for claiming, that making the body the seat of sin in the regenerate man, in any way lessens his responsibility, any more than there would be in claiming, that a man is freed from responsibility as to his evil deeds, because he subsequently reforms. He, who commits wilful murder and afterwards repents of the deed, is none the less responsible both for the deed itself and for all the consequences, which flow therefrom. So the soul, which is the cause of the sinful state of the body, is responsible for that sinful state and for all the results of that sinful state, not only during the time of its enmity to God, but after it has been "born again."

Rom. 8 : 10 is another passage bearing on this doctrine. "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."

There are three points to be noticed—

First, the Apostle speaks of sin as having a special relation to the body. This of itself favors the conclusion that the body is the seat of sin.

\*Second, the relations of sin to the body, and of righteousness to the soul, are analogous. Now, we know that the soul is the seat of righteousness. This therefore favors the conclusion, that the body is the seat of sin.

Third, sin is the cause of the death of the body. This in itself is a strong argument in favor of the doctrine, and, taken in connection with the other points, we think proves it.

Here, then, the Apostle implies the same doctrine taught in Rom. 6 : 12 and 7 : 22, 23 and 24.

Again, Rom. 6 : 6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed."

Let us look at the last two clauses. In the first, the time of conversion is referred to; in the second, the time when the spirit is wholly separated from sin. The first looks back to what has been done in the regenerate man; the second looks forward to what is yet to be done. At the time of conversion sin is crucified, not slain, but mortally wounded; at the time referred to in the last clause, it receives its final blow.

What then is this time? Rom. 8 : 10 teaches us that it is the time of physical death. "Body"

must therefore here mean physical body, an interpretation which accords with the context in verse twelfth, with the equivalent phrase in Rom. 8 : 10, and with the general usage of this word in the Epistle.

It is also to be noted, that the objection to this meaning is not a philological but a doctrinal objection; viz., that this meaning leads us to the conclusion, that sin has its seat not in the soul, but in the body of the unregenerate man; but, as we have seen, this objection does not lie against it, for the passage refers to the regenerate man.

“Body of sin” therefore means, body which is the seat of sin, as Robinson translates it. Here then we have another argument.

Still another passage is Rom. 8 : 13, “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

In this verse we are struck by the change from word “flesh” in the first clause, to “body” in the second. Why this change? It is something, which we would not have expected. Some say that body is the equivalent of flesh, and thus account for the change, but this cannot be proven from other passages, and is also liable to grave objections. Is there no other reason?

Comparing the two main clauses of the verse

together, we find that they refer to two courses of action, the ends of which are opposed to one another. From the sixth verse we learn, that the courses of believers and unbelievers lead to the results here mentioned. The courses, therefore, here spoken of, are the courses they take; the first that of the unbeliever, the second that of the believer. This would naturally suggest the idea, that there may be something in the condition of these two classes, which would explain the change here made; and on the ground of the doctrine, here set forth, we do find such an explanation. If sin in the regenerate man has its seat in the body, we should naturally expect to find the Apostle making such a distinction, as he here does.

It also explains why the Apostle never makes this change, when speaking of the unregenerate man, as in verses five, six, seven, and nine; while on the other hand, the term "flesh" is sometimes applied to the regenerate man. Flesh, being the more generic term, may be thus applied to the regenerate; they may be, as they are in several places, called carnal or fleshly; while, on the other hand it would not be proper to say in reference to the unregenerate, that sin in their case had a special relation to the body. We have a right to say that a horse is a quadruped, but not, that a quadruped is a horse. Thus Müller says, "the 'living accord-

ing to the flesh' is the genus, of which 'the deeds of the body' is the species."

Taking the second part by itself we have an argument for the doctrine. Paul here, as elsewhere, says that the condition of spiritual life is attention to the body. He does not say that this is one condition, does not mention any other conditions, but confidently affirms that if this be attended to, immortal life will be the result. "Ye *shall* live." How shall we explain this in any other way? The preposition "kata" (according to) here, as in Rom. 7 : 22 and 8 : 5, denotes the ruling principle.

Our next passage is Rom. 8 : 23. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Here, as in all the other passages, the Apostle is speaking to Christians, and, speaking of them as Christians, represents them as groaning under a burden, and looking for deliverance. And in what does this deliverance consist?

The Apostle uses two terms, the first the more general, "adoption," the second the more specific, "the redemption of our body."

Now what do we learn from this? We know from other passages and from our experience, that

sin is the cause of this groaning in the Christian ; and that when we are separated from it, we shall also be separated from everything connected with it. Yet here it is implied that this will be the fact, when the condition of the body is changed. The plain inference would seem to be, that there is a special relation subsisting between sin and the body of the regenerate man, or that in his case the seat of sin is in the body.

This interpretation is further strengthened, when we consider that it is the redemption of the body, which is to cause this great change, for redemption here must refer to redemption from sin, which shows that it is on account of something which has gained control of the body, and not on account of the nature of the body itself, that the Christian groans.

The last passage to which we shall here refer is Rom. 12 : 1, 2. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to the world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

What relation do these verses hold to each other. In the first verse the Apostle tells those,



whom he addresses, what they are to do ; and in the second verse we have the result of the action, spoken of in the first. This is shown by the change in voices. In the first verse we have the active, in the second the passive voice. The Apostle tells them to present their bodies unto God, and the result will be transformation.

Taking up the first verse, we find that the thing which the Roman Christians are to do, is to present their bodies as a living sacrifice. The importance of this is shown by the earnestness of the Apostle (" I beseech you," etc.), and by the motive which he brings to bear upon them (" the mercies of God," the necessity and fullness of which he had shown in the previous part of the Epistle). The doing of this, not of this and something else, but of this, is said by the Apostle to be their reasonable service.

In the second verse we are told, first, what will not, and second what will be the result. Such a consecration will not lead to worldly conformity, but will lead to transformation of the whole man, thus proving what is that good, and acceptable, and perfect will of God, or, as Hodge translates it, " proving that which is good, perfect, and acceptable ; viz., the will of God." Now what may we learn from this passage ?

If the duty set forth in the first verse, is the great duty of the Christian, and this is certainly

the meaning of the Apostle, how can we avoid the conclusion, that sin in the regenerate man has its seat in the body. On any other ground how explain the stress, which is here put upon the offering of the body.

Again, if the result of this offering be what is set forth in the second verse, it must be that this is the true doctrine, for otherwise no such effect could follow. One of the effects is said to be the renewing of the mind. Now, if the mind is renewed as a consequence of this offering up of the body, certainly the mind or heart, for the two terms are here equivalent, could not be the seat of sin.

Again, if this offering up of the body produces this renewing effect upon the mind, we may argue, that an opposite condition of body would produce an opposite effect upon the mind, and thus dispense of the objection, that if the body in the regenerate was the seat of sin, there could be no spiritual sin.

In summing up the first part of this proof, we would make the following remarks :

*First.*—This doctrine is supported by a number of passages. We have cited eight ; viz., two from the sixth chapter (6 : 6 and 12), two from the seventh (7 : 22, 23 and 7 : 24), three from the eighth (8 : 10-13-23), and one from the twelfth chapter (12 : 1, 2). We might have cited others,

but these are the principal passages, and are amply sufficient to show the prominence of this doctrine in the Epistle.

*Second.*—These passages not only when taken together teach this doctrine, but individual passages also clearly teach it. There is scarcely one of the passages quoted which, when taken by itself, does not either teach this doctrine, or at least demand it for its explanation.

So far from being obscure in their meaning, they are very clear and explicit; and it furnishes a remarkable instance of the warping influence of erroneous doctrinal views, that these passages have been so long misunderstood, and that constructions have been put upon them which have been forced and unnatural, directly contrary and opposite to that which the plain meaning of the text demanded.

We mention this, not because it is necessary to the proof of the doctrine, for even though there was no one of these passages which, taken by itself, established it, it would nevertheless be true, if demanded by them all, but to show the fulness of the proof, and the strength of the foundation on which the doctrine rests. Take away one, two, three, or even more of these texts, and the doctrine is still sustained. It rests on pillars, each one of which is sufficient to bear the whole weight of the edifice.

*Third.*—While the doctrine is brought out prominently in the passages referred to, it is also so woven into the context, that not only do these passages teach it, but the sixth, seventh, and eighth chapters of Romans, taken together, teach it. That this doctrine does not depend upon detached passages, or even upon those which are loosely connected, is evident from the following considerations :

In these three chapters, the passages mentioned follow each other closely. Thus, there is an interval of but six verses between the two passages in the sixth chapter ; in the seventh the passages follow each other without any interval ; and in the eighth there is an interval of three verses between the first and second passages, and of ten between the second and third. This is significant. In some books, as in the greater part of the book of Proverbs, it is true this fact would determine nothing as to connection ; but the case is far different in reference to the Epistle to the Romans, which in this respect is the direct opposite of Proverbs. There is, indeed, no book in the Bible where this fact would mean more than in this book, because here the logical connection is close.

Again, these passages are important passages, and occupy a prominent place in the context. We have shown this in reference to the passages in the seventh chapter, around which we grouped

the preceding context ; but this is also true of Rom. 6 : 12, which is the conclusion of verses one to eleven ; of Rom. 8 : 13, which, in connection with the twelfth verse, is based upon the two preceding chapters ; and especially is it true of Rom. 12 : 1, 2, which is the conclusion from all that precedes. True, there are many conclusions in the twelfth and following chapters, but this is emphatically the great generic conclusion, which embraces everything else that comes after.

These passages have also a close doctrinal connection. They are all found along the main line of thought which runs through the epistle, in that portion of the epistle which treats of the condition of the regenerate, and, still more specifically, in connection with the doctrine of sanctification. What closer connection could these passages have ?

*Fourth.*—Therefore there can be no doubt that the doctrine of Paul, the inspired Apostle, is, that sin in the regenerate man has its seat in the body.

## CHAPTER II.

### TESTIMONY OF SCRIPTURE DOCTRINES AND TYPES.

LUKE 11: 17: "A house divided against a house, falleth."

WE also believe this doctrine to be true, because it is consistent with and explains other doctrines, as they are set forth in Scripture.

If we have a key, and desire to know its worth, we may obtain the needed information in two ways : we may either get the testimony of experts, or else we may try it ourselves.

We have done the first, and have seen what is the testimony of God. We will now test it and the opposite doctrine (that sin in the regenerate man has its seat in the soul) by other doctrines of Scripture. That which best agrees with and unfolds the meaning of Scripture, that is the true doctrine. We will try several classes of passages.

First, those which place great stress on the body of the Christian, and are therefore similar to the passages already quoted from Romans, such as

1 Cor. 9 : 27, 2 Cor. 5 : 4, Phil. 3 : 21, and Col. 2 : 11.

In 1 Cor. 9 : 27, Paul teaches us that the measures which he took in reference to his body, were the indispensable condition of the successful fighting and running of which he speaks in the preceding verse. The course which he pursued implies that there was an antagonism between the inner man and the body, or something in connection with the body.

In 2 Cor. 5 : 4, the Apostle speaks of Christians as groaning under a burden, on account of the tabernacle in which they dwell. This burden, however, though connected with the body, is not on account of the nature of the body; for the Apostle says, "not that we would be unclothed, but clothed upon."

In Phil. 3 : 20, 21, Paul speaks of the body as "this vile body" (a designation of itself significant), looks forward to its change as a matter of great importance, and magnifies its importance by declaring that Jesus himself is to come from heaven in order to accomplish this work.

In Col. 2 : 11 the death of the body of the Christian is connected with separation from sin.

How explain these things on the ground that sin in the regenerate man has its seat in the soul? The key does not fit the lock; and in order to make it fit, the lock must be altered. But take

the Pauline doctrine, and we need no alterations, no limitation of the plain meaning of Scripture. The body being the seat of sin, no wonder the Apostle should speak so strongly and so emphatically in reference to it, and should draw such a distinction between what it is now, and what it will be hereafter.

The second class of passages comprises those which refer to the nature of regeneration. Various are the phrases which the Scriptures apply to the regenerate spirit, such as "born again," a "new man," "alive to God," etc. When we come to consider these phrases we find certain ideas which are common to all. Take for instance the first. The regenerate man is one who is "born again," "born of water and of the Spirit." What does this mean? Is it enough to say that it signifies a change, even a great change? Must it not signify the greatest possible change, differing from a creation only in this respect, that in the one case we have the materials, and in the other we have not. We do not think that this is pressing the figure too far; and this view is confirmed by those cases of second birth, which occur in the animal world. Take the caterpillar and the butterfly. How homely the one, how beautiful the other: how coarse the texture in the one case, how fine in the other: how creeping the one, how swift the other!



Such then is the change which we should expect in the renewed man, according to this declaration. The soul, which is born of the Spirit, is one radically different from what it was before, even as the butterfly is different from the caterpillar.

How does this doctrine agree with the two to which we have before referred, the keys which are to open up the mystery. Does there not at least seem to be an incongruity between what we have already said and the doctrine, that sin even in the regenerate has *its seat* in the soul? Will these two fit into each other without effort? Must we not change one? How can we reconcile the declaration of the Apostle John: "He that is *born of God* doth not commit sin; for his seed remaineth in him: and he *cannot* sin, because he is born of God"—how can we reconcile this with the declaration, that the regenerate soul is the very seat of sin? On the other hand does it not agree exactly with the doctrine, that sin in the regenerate man has its seat in the body? Is there any need of change or force to bring them together?

But the objection is made, and this objection is the mainstay of the opposing doctrine, that while these passages taken by themselves would seem to imply all we have said, yet this interpretation cannot be held, because it is not consistent with those passages, which imply that the soul of the regenerate man is greatly polluted. Such passages as

Ps. 51 : 10, " Create in me a clean heart, and renew a right spirit within me," are pleaded against it.

Much might be said on this point, as that the stand-point of David is an external one, while that of Christ and Paul is internal ; that the one regards acts, while the other regards states of the soul. As the question at issue is one in regard to the state and not the acts of the soul, the argument from experience can only be indirect, while that from the passages quoted, is a direct argument. Not only does this hold true in this respect, but also in another, viz., that the argument from experience applies only to that period which comes after conversion, while the other applies at the very instant of conversion.

What then is the relative value of the two ? To disprove the position here taken, it must be shown that this indirect argument is not only equal to but superior to the direct argument. But this cannot be. An indirect argument can never be stronger than a direct argument. The utmost it can attain is equality, and often it does not do this, for the reason that, while in the direct argument there is no room for mistake, in the indirect there is, since, in order to arrive at the conclusion, it is necessary to go through a process of reasoning, and if there be a flaw here, there is also in the conclusion. In a direct argument we travel along a straight road, and there is therefore no danger of going astray ;

in an indirect argument we must take two or more roads, and here is the danger.

There are two errors to be guarded against. A conclusion may be drawn from premises, which do not warrant it, or which warrant several other conclusions, neither of which therefore can positively be affirmed to be the conclusion. It does not follow that vice makes men great, because great men have vices ; nor does it follow, that if a man have business with another by the name of Adams, that the first man whom he meets of that name is the one he wants.

Taking the indirect argument here advanced, we find that it is liable to objection on the last ground. That spiritual sins show that the spirit is polluted, cannot be denied, but this pollution may have, *mediately*, either an external or an internal cause ; and before we can arrive at the conclusion, that sin in the regenerate has its seat in the soul, we must show that the seat of this pollution is not external but internal, that therefore it has not attached itself to the soul since regeneration, but that even when regenerated the soul was thus polluted. This is a position which is denied, and which must therefore be made good, before the conclusion can be accepted.

Leaving this out of the question, let us suppose that this position could be taken. All is not yet accomplished. We have two positions, both of

which are sustained by equally strong arguments. Both cannot be true. One must be false. Which shall be taken? That certainly which is founded on a direct argument, for the reason cited above, that in this kind of argument there is no place for mistake, while in the other there is.

If therefore no flaw could be pointed out in the argument from experience, this fact would militate against it. But there are flaws, and of a character vitally affecting the argument. The position taken, that the cause of the soul's pollution, in the case of the regenerate man, is not external, is directly opposed to the declaration of Jesus in John 13 : 10.

Here Jesus says, "He that is washed needeth not save to wash his feet, but is clean *every whit* : and ye are clean, but not all." Jesus here illustrates the lesson he would teach by a figure taken from the bath. Let us notice three points : first, the bather emerges clean every whit ; second, after coming from the bath his feet become unclean ; and third, the cause of this uncleanness is an external cause. What does this teach us. First, that the "washing of regeneration" cleanses the soul every whit ; second, that the regenerate soul becomes polluted ; and third, that the cause of this pollution is not found in itself, but in something external to it.

From these premises we draw the following conclusions :

First, that all are opposed to the doctrine that sin in the regenerate has its seat in the soul. We have already shown that the first and third premises are opposed to it. That this is also true of the second premise, is shown by the fact, that this premise dates the commencement of this uncleanness after regeneration, while this doctrine makes the soul unclean when regenerated.

Second, all of these premises agree with the Pauline doctrine.

Third, (and this is the point to be noted in this connection,) these premises show there is no inconsistency, in holding that the soul is cleansed every whit by regeneration, and yet afterwards is unclean. This breaks down the objection, and with it the doctrine which is founded upon it.

Another point that may be brought up here, is that the Pauline doctrine explains what has heretofore been a mystery, ~~that~~ man after the fall retains no remnants of holiness, while the regenerate man does have remnants of sin. A pure body can be no check upon an impure soul, but an impure body may and will be a check upon a pure soul. Purity of the body means harmony, order, every part developed in its right proportion. Impurity means discord, confusion, and abnormal development. The body may be called the road on which the soul travels. A pure body is a road, free from all obstructions, but an impure body is a road along

which there are fallen trees, pools, pieces of rock, and everything to obstruct the way and hinder the traveler. Holiness must come from within. Sin may and does sometimes act from without.

The third class of passages bears upon the doctrine of sanctification. 1 Cor. 6:11, "But ye *are* washed, but ye *are* sanctified," etc. Here again, when we apply the doctrine that sin has its seat in the soul of the regenerate man, we have the same difficulty. To make the text and the doctrine agree, we must say that the text means, not that the soul is sanctified, but that it will be sanctified; while on the other hand, the opposite doctrine needs no such limitation of the text.

Again, 1 Cor. 3:1, 2, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able."

There are two points here to which we would call attention. The Apostle speaks of the Christians whom he addresses, as being carnal or imperfect. He also tells them why they are imperfect, and this is the point to which we need to give special heed. The imperfection lies not in any root of sin in their souls, but in the fact that they are only "babes in Christ," and not men and women in Christ Jesus. It is an imperfection, which has its

root in weakness, not in remainders of corruption. This agrees with what we have before said. The soul does not willingly sin, but is dragged into sin.

A word in regard to the practice of limiting, or changing the obvious meaning of passages of Scripture. That we are sometimes required to do so by the "analogy of faith," and that under such circumstances it is right and proper, none will deny. We are not to believe that God has hands, eyes, and other bodily organs, such as we have, although certain passages may seem to imply this, because this belief is not warranted by the general tenor of Scripture, and is contrary to the idea of God as pure spirit. This is a case, where we are called upon to reject an interpretation, seeming at first sight the true one.

But, we presume, it will also be granted, this is never to be done, when it can be avoided. The effects of frequent limitation are pernicious in the highest degree. It is difficult to believe that the Bible is the word of God, if it tends to lead the plain reader astray, rather than to enlighten him. It does not argue well for a doctrine, that, in order to substantiate its claim, it must resort frequently to this practice. Such a Procrustean method is apt to beget the suspicion, that our standard and God's standard are not one and the same. Now, what limitations does the doctrine opposed, demand?

First, that words and phrases, such as "body," "new man," "born again," "members," etc., in passages *bearing upon this doctrine*, have a different meaning from that which general usage and the context require, (John 3:5; Rom. 6:6; 7:23; Col. 3:10, etc.)

Second, that passages bearing upon this doctrine have their meaning altered (Rom. 6:12; 8:10, 13; John 13:10, etc.)

Third, that the meaning of entire classes of passages be changed, viz., first, those relating to regeneration; second, those relating to sanctification; third, those which lay special stress on the body of the Christian, and fourth, those which teach that sin in the regenerate man has its seat in the body.

May we not well doubt a doctrine, demanding such limitations; and is it not at least a point in favor of the other doctrine, that it makes no such demands.

The fourth class of passages, by which we will test the two doctrines, brings before us the doctrine of the intermediate state. Such passages as "There remaineth therefore a rest for the people of God," "I have fought a good fight, I have finished my course," and "To-day shalt thou be with me in Paradise," teach that the condition of the soul after death is one of rest from sin, and of holiness.



How do these doctrines agree with such representations?

On the side of the first, it is said, this holiness is produced by a special manifestation of the Spirit's power at death. But where do we find this in Scripture? It will not do to say, that it is not necessary that this should be explicitly taught, for there is at least one passage, where, if there were such a doctrine, we should expect to find it. This passage is Rom. 8 : 10, before referred to. We are here told the reason why the spirit lives, when the body dies, but no hint is given of any special manifestation of the power of the Holy Ghost at the time of death.

The late Dr. Spencer, of Brooklyn, in his sermon on sanctification at death, claims that there are several things which tend to explain this fact; but a very little consideration is sufficient to show that the point mentioned above is the main point, and that, until it is established, all else that is advanced avails nothing. On the other hand, if this be established, it is sufficient of itself. So long as it is claimed, that sin in the Christian has its seat in the soul, we do not in the least solve the problem by setting forth that death separates the soul from the body, which was a means of temptation to it; that it also separates it from a sinful world, from the power of evil example, and from the temptations of Satan; for we are to bear in mind that what we

have here to do, is not to show how at death the power of sin is weakened, but we are to show how it is, that at death the spirit is wholly freed from sin, "for he that is dead is freed from sin." Still less, if such a thing were possible, is it to the purpose, to show that after death the soul is brought into the presence of heavenly things and of God, and is thus powerfully stimulated in the path of holiness ; for it is necessary in order to come into this presence to be already holy, as it is written, "Without holiness no man shall see the Lord." Everything therefore depends upon proving, that there is such a special extraordinary manifestation of the Spirit's power at death ; but, as we have seen, we have no such proof.

On the other hand, the Pauline doctrine explains it fully. "The body is dead because of sin, but the spirit is life because of righteousness." The chains, which connect the body of death to the living soul, are broken, and the soul is free from sin and alive to righteousness, because there is no element of sin in it, and that which connected it with sin is taken away. Sin is a foreigner and an alien in the soul of the regenerate man, and the very instant that the body, from whence it comes, departs, it also must depart.

How finely does this bring out the glorious promise of God's word, "And we know that all things work together for good to them that love God."

Even death, the grim tyrant, the terrible One, is made the means of releasing the soul from its bondage. He breaks the chains, he lets the oppressed go free.

Next, let us consider the bearing of these doctrines upon the necessity of the intermediate state. Why, we may ask, on the ground that the Spirit at death completes the work that was commenced at conversion, why have any intermediate state ; or, at least, why should it be anything more than momentary, soul and body parted one minute to be reunited the next. Acts 13 : 35, "Thou shalt not suffer thine *Holy One* to see corruption," would seem to imply that according to this view there is no need of an intermediate state for the body. Why this long separation, these ages intervening between death and the resurrection? Is it any wonder that, on this ground, the doctrine of the intermediate state is of very little importance, a something, which if not entirely ignored, has but very little place in Systematic Theology. On this ground it seems to be superfluous, an addition to that which is already perfect. But when we take the doctrine of Paul, it is not so. The intermediate state certainly has a place and a work to do, and that no mean one. The body being sinful must decompose, and return to its original elements, that it may be purified. As in the case of fretting leprosy in a house, the virus has entered into every

part and particle of the human frame, and therefore demands the most radical treatment.

And this leads us to consider next, the teaching of these doctrines in reference to what this state is. The first doctrine makes it an unfathomable mystery, something of which but little is known, and therefore concerning which the most diverse opinions are held. But with the Pauline doctrine there is no mystery. Everything is clear, plain, and sharply defined. The intermediate state is the state of the body, in the same sense in which the present state is the state of the soul. It is in this state that the soul passes through all its changes ; it is in that state that the body is changed. There are several striking analogies between the two.

Both soul and body enter upon their respective states in the same condition. Both are dead. The cause of death is the same in both, viz., sin.

In their respective states, both pass through certain preparatory processes. In the case of the soul, the agents that are used are the law, conscience, the consequences of sin, etc., all under the direction and superintendence of the Divine Spirit. In the case of the body, decomposition and decay, do the work, separating part from part, member from member, until at last that which was dust returns again to dust.

Then comes the change. In both it is instantaneous. Here is the point of likeness in the two

cases. But while in the case of the soul after regeneration, there is a process of growth, there is none in the body. In the case of the body, the beginning and the end are one. While in the case of the soul this change takes place at different periods in the lives of different individuals; in the case of the body it takes place only at one period. While in the case of the soul this change is continually occurring, in the case of the body, excepting the case of Christ, it occurs only once. When the trumpet shall sound, then, in the twinkling of an eye, shall this great and wonderful work be accomplished.

Nor are the interests of the soul lost sight of. No longer is it in a state of probation in any sense, but in one of unrestricted development. No clog, no drag upon its upward flight. From glory unto glory, from one state of grace unto another, with a rapidity of which we, held down in this life by the fetters which bind us to earth, can form no conception. Yet, even then, there shall be something lacking. Only when the body is redeemed and the two united, will it be heaven. Before it was only Paradise.

Such is the vista this doctrine opens before us. The case of those, who shall be alive at the last day, furnishes no argument against this position, for in their case the change from this to the final state is evidently miraculous.

Having proceeded thus far, let us now draw an outline of the plan of redemption. The stand-point is that of the individual. The work commences with conversion, or the regeneration of the spirit, is continued in this life by sanctification, and is perfected by the resurrection, or regeneration of the body. We have here two important epochs, the one, conversion, relating to the soul, the other, resurrection, relating to the body. The regeneration of the soul not only precedes that of the body, but also includes it; for it is because the Spirit of Christ dwells in the Christian, that his body is raised, Rom. 8 : 11.

Now let us look at the work of redemption from another stand-point, viz., the life of the Redeemer. In our record of that life, and in the ministry of the Apostles, we find a special importance attached to two events, one, his death, and the other, his resurrection. Now in regard to these two great cardinal events, we find that the relations which they sustain to each other, are analogous to those we have referred to above. The first marks the deliverance of the soul of Christ from any connection with sin. For a proof of this we have the well-known declaration to the penitent thief, "To-day shalt thou be with me in Paradise." The second marks the deliverance of the body of Christ from the power of sin, as saith the Apostle, "Knowing that Christ being raised from the dead, dieth no

more, death hath no more power over Him." Here also the deliverance of the soul precedes that of the body, and likewise includes it, for the proof of which last position we refer to the declaration of the Saviour, "It is finished."

Again, let us look at this work from still another stand-point, that of the history of redemption. Here likewise we have two great epochs, the First and Second Advent of Christ, respectively marking the beginning and completion of the great work of redemption. That the Second Advent has for its object the body's redemption, is shown by the declaration of the Apostle in reference to the Saviour, that he "shall change our vile body, that it may be made like unto his glorious body." Not less evident is the fact, that we owe the change in our souls to the First Advent, for it is because of His work that the Spirit is sent on his mission of regeneration.

But does the Advent of Christ, it may be asked, mark the commencement of this work? Was it not commenced ages before? In one sense it certainly was, but in another we think it was not. As, in the case of the body, there was no proper resurrection until that of Christ, he being the first fruits, so might we expect that not until the Saviour had actually made an atonement for the soul, would it be fully redeemed. There are not a few considerations which would seem to support such a conclu-

sion. The Old Testament ideas, for instance, in reference to the future, appear to be different, in some respects at least, from those in the New. Might not this be explained, on the ground that there was an actual difference in the condition of the saints of the Old and New Testaments, that until Christ came, suffered, and died, there was something lacking which was then supplied. Such a view would seem to accord with the intimations, which are scattered through the New Testament, of the imperfect condition of those who lived under the former dispensation. But the strongest argument and that which appears to be conclusive, is the different relations of the Spirit to the two dispensations. Under the old dispensation, to say the least, there was not that fullness of the Spirit's influence, which there is under the new. Bearing this in mind, together with the fact that the change in man's spirit is due to the Spirit, we can readily conceive that the actual condition of those, who lived under the old dispensation, would be inferior to the condition of those living under the new dispensation. This is no new idea. In Shedd's *History of Doctrine*, vol. 2d, page 417, I find mention made of a "limbus patrum, which is the abode of the Old Testament saints, and the place to which Jesus went to preach redemption to the spirits in prison."

Be this, however, as it may, our argument is not



invalidated, for even though it were otherwise, it is nevertheless true that whatever measure of the Spirit's influence the Old Testament saints enjoyed, they owed it all to Christ's redeeming work.

The First Advent likewise includes the Second, looking forward to it, and demanding it as its completion. Thus we have the same analogies as in the two previous cases, and may we not well say in view of this fact, that we have a strong presumption in favor of the doctrine, here advocated.

We will now briefly allude to the relation of these doctrines to that of the perseverance of the saints. Does not the doctrine, that sin has its seat in the body of the regenerate man, agree with this; does it not show that it must be so? Does not the opposite doctrine give ground for the suspicion that it may not be true?

Let us also test these two doctrines by Mat. 12 : 25. Jesus says, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Apply this principle to the doctrine, that sin in the regenerate has its seat in the soul. The soul then is divided against itself, and, according to the declaration, must come to destruction. Do we believe this? But perhaps it may be retorted, that the same effect would follow in the opposite case. If the man be divided against himself, if soul and

body be antagonistic to one another, the man must go under. But this, so far from damaging, rather strengthens this position. So far as the relations of soul and body are concerned, this is the result. Soul and body are rent asunder, but, owing to the grace of God, not for the destruction of either, but for the best good of both. But is the soul thus rent asunder?

One thing more. We have shown the agreement of the Pauline doctrine with the doctrines of the New Testament. There is also a most wonderful accordance between it and the great facts, concerning God's dealings with his people Israel in reference to the land of Canaan; a coincidence, so remarkable, that it deserves at least to be noticed.

That these great facts do have their analogies in Christian experience, no one will deny. The bondage in Egypt, the slain lamb, the pillar of fire, the manna, the cleft rock, the wilderness, the brazen serpent, the turnings back of the Israelites in their hearts towards Egypt, Moses as a leader and mediator, and many other things, are not only historical truths, but are filled with rich spiritual meaning, and are adapted to instruct and encourage, to strengthen and confirm the Christian in every age. For this they were intended, and therefore they have a force which no human analogies can have.

On this subject Vinet in his *Homiletics* (page

121 of translation), says, "The government, the education of the Jewish people are spiritual things. Their history, as a whole, is the most perfect image of the individual and of the Christian, under the direction of God. What we say of the whole, we may also say of the grand incidents. The favorable entrance of Israel into Canaan, is not only the image but the pattern of the obedience and resolution of the Christian who, like the Jew, is called to fight and suffer. Faith is the soul of both (see Heb. 11). The manna of the seventh day is an exercise of faith and confidence."

It is also true that these analogies have been abused. We hope to avoid this in two ways; first, we do not base the doctrine on these facts; and second, we intend to refer only to the great facts. Let us look at some of these analogies.

First, we have in both cases something to be redeemed, in the one case a land, in the other fallen man, both of which sustain peculiar relations to God. Thus God says in Lev. 25 : 23, "The land shall not be sold for ever : for the land is mine."

Second, in both cases these are in the hands of enemies, Canaanites and sin. The analogy between these two is so full and plain that no one can fail to observe it. Thus Bunyan, when speaking of the tenacity with which his sins clung to him, uses the words of the sacred chronicler, "The Canaanites would dwell in that land."

Third, in both cases the deliverance is supernatural, in the second case wholly so. In the first case there are miracles, and in the second the work is the work of the Holy Spirit.

Fourth, in both cases the enemies are rooted out of that portion which is most important and valuable, but are not wholly destroyed.

Fifth, in both cases the purpose in allowing the enemies to remain in the outskirts, is that they may serve as a discipline.

Sixth, in both cases these enemies invade, overrun, and even hold for a time that which has been wrested from them; but, even when this last event happens, they still make their strongholds, their bases of operations.

Seventh, in both cases these enemies are gradually overcome, and finally die out, and this without special supernatural intervention.

The sixth point is a very important one. There is perhaps no greater difficulty, in conceiving how sin in the regenerate has its seat in the body, than this, how to account for the fact that there have been, even in the lives of the holiest men, periods of spiritual coldness and deadness. How can this be, if sin has its seat only in the body. We think that the analogy will help us. It is a fact that the Philistines and others tyrannized over Israel for long periods, and yet they always worked from without, never from within. After the first expulsion of the

Canaanites, the country never passed again into their hands. Israel was foreign to them and they to Israel.

There is another important point to be noticed, and that is, that the Scriptures speak of the weakness of the renewed spirit in still stronger terms, than they do that of the Israelites. The Israelites, we are told, were inferior both in numbers and skill to their enemies; but Christians, yea, even the holiest, are spoken of as extremely weak. Consider the declarations of Jesus on this subject. Even to Peter, Christ says, "O thou of little faith," and to the Apostles in general, "If ye had faith as a grain of mustard seed;" and again and again do similar declarations come from his mouth. All these go to show that the Christian life in this world is in a very undeveloped state. It is because of the greatness of the Being in whom we trust, and not because of the greatness of our faith, that we receive large blessings; and, therefore, when we are, as it were, left to ourselves for a time, it is no wonder that we fall through sheer weakness. This shows the soul's need of such a state as the intermediate state, where it shall, full fledged, "mount up with wings as eagles, shall run and not be weary, shall walk and not faint."

And, now, having tested these two keys, as we think, thoroughly, the question comes up, which is

the true one? Is there any need that we should say? Have not the tests proved it beyond all doubt, have they not shown, that the doctrine that sin in the regenerate has its seat in the soul, is not, and cannot be true?

## CHAPTER III.

### TESTIMONY FROM FALSE DOCTRINES.

“Do not I hate them, O Lord, that hate Thee?”—Ps. 139 : 21.

WE contend also that this is the true doctrine, because it is opposed to false doctrines. It is required of every friend of truth, that he not only encourage the cause of truth, but that he also discourage and fight against error, that he set his face as a flint against the enemies of truth, and make no compromise. We have anticipated this point in our previous remarks, but we will here consider it more fully.

First, let us test by it the doctrine that sin has its source in the body. At first sight the doctrine, here advocated, might seem to favor this. If sin in the regenerate has its seat in the body, so also, it might be said, in the case of the unregenerate. But such reasoning is superficial. It overlooks the great gulf between the two, the change which has taken place, the contrast in the condition of these two classes.

It overlooks also the distinction, which the

Scripture makes in regard to the final state of these two classes. This doctrine, in reference to the regenerate, agrees, as we have seen, with the doctrines of holiness after death and final blessedness; but for that very reason, it cannot agree with the doctrine of a sinful state after death, and the second death, which the Scriptures teach us is the state of the wicked. Bearing these things in mind, we should expect to find a difference between the believer and the unbeliever in this respect. Sin having its seat in the body, the outskirts of the nature of the regenerate man, would presuppose sin reigning in the soul of the unregenerate.

Then again there is nothing in the proof on which this doctrine rests, which would weaken the doctrine that sin has its source in the spirit. Not a single proof text is taken away from that doctrine by the argument. Not so in reference to the opposite doctrine. We have seen that this doctrine rests principally on the Epistle to the Romans, especially the sixth, seventh, and eighth chapters, and passages contained therein. Here the doctrine is stated most fully and explicitly. But these are the very texts which the advocates of the doctrine, that sin has its source in the body, have rested upon. They have been the Gibraltar of the doctrine, from which it has never been dislodged. Even Müller fails here. He shows that the doctrine cannot rest upon the Gospel, nor upon the word "sarx"



(flesh) in the Pauline Epistles, but his explanation of such phrases as "the body of sin" etc., is not satisfactory. The doctrine, here advocated, changes the face of affairs. It takes possession of this Gibraltar, and compels its former occupants to betake themselves somewhere else, to take a position, which is no longer tenable, and thus to suffer defeat.

More than this, not only does it indirectly work against this false doctrine ; it also attacks it openly, and, by itself, without any outside assistance, vanquishes the foe. Take for instance the sixth of Romans. The Apostle tells those, whom he addresses, that their old man is crucified and that they are virtually dead to sin, and at the same time that their bodies are under the dominion of sin. Now if the body be the source of sin, one set of these statements contradicts the other, for if this be true, the relation of sin to the body becomes a matter of primary importance in determining the relation of the man to sin, and not until the blow has been struck here, could it be said that the old man was crucified. If on the contrary the spirit be the source of sin, and the sinful condition of the body the result of that of the spirit, there is no difficulty in understanding the Apostle. It is then perfectly plain that the body may be under the dominion of sin, while the man is dead to sin.

Let us next test the doctrine of purgatory by this

doctrine. That there is no such place as purgatory, the passages, which we have cited in reference to the state of the soul after death, plainly show. And yet, there are multitudes, who profess to receive the Bible as the word of God, who believe in such a doctrine. Why is this? We think that the reason of it is found in the doctrine which has been combatted. Believe that sin in the regenerate has its seat in the soul, take into consideration the power with which sin manifests itself, far on in the Christian's life, yea, at the very gates of death, and is it difficult to believe that the soul needs a purging after death to fit it for glory? On the other hand, the doctrine that sin in the believer has its seat in the body, leaves no room for such a belief. It gives it no ground on which to plant itself, nay, absolutely nothing which it can take hold of. The manifestation of the power of sin at the last moment, militates against and not for the doctrine of purgatory. It is the last desperate effort of the foe. What wonder therefore that it is so mighty.

But, it is objected, this does not disprove the doctrine, for purgatory means not only a place where souls are purified, but also where past sins are atoned for. But can the doctrine rest upon this second idea alone. We think not. The first is the foundation, and the other has been built upon it, and when the foundation is taken away, the superstructure will go with it. It is not necessary in order

to fell a tree, that one ascend to the topmost branch, cut that off, descend to the next, treat this in like manner, and thus continue till he reach the ground. Let the axe be laid at the root of the tree, and trunks and branches will both fall.

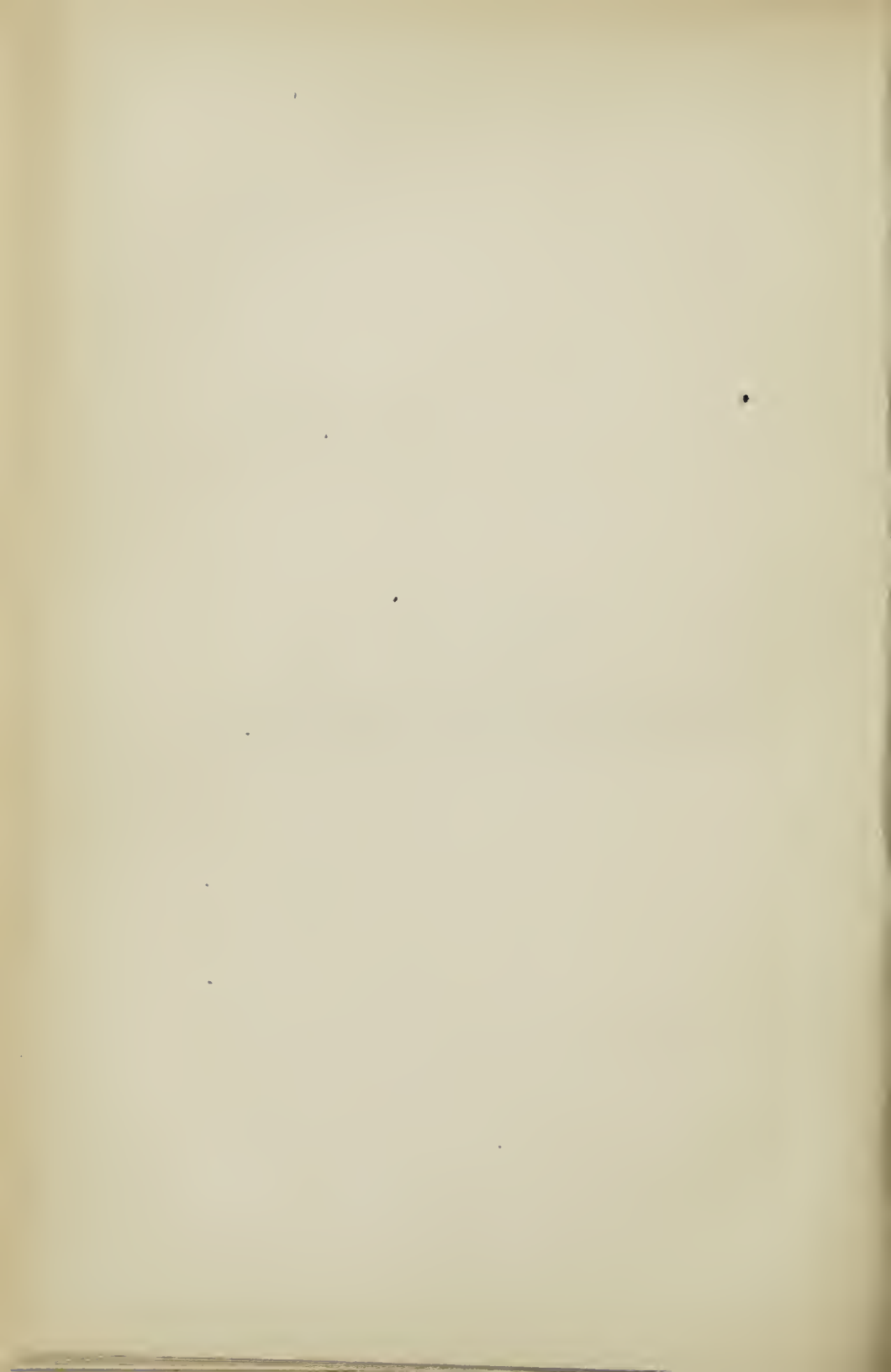
But there is another error, akin to this, but far more dangerous, the doctrine that the intermediate state consists of one or more states of probation, in which those not converted here may be there. The danger that lies in this theory cannot be over-estimated. Let it once become prevalent, and the work of the ministry is all in vain. As well might a minister preach to stones as to preach to men, who believe that they may serve the devil in this life with impunity, and begin to serve God in some future life. This false doctrine is also fostered in the same way as the previous one. If there is to be a state of probation for the righteous, there is some ground for believing that there will also be such a state for the wicked. Not so on the ground of the doctrine here set forth. According to this, it is in this state, that the Spirit broods over the human spirit, imparts life to that which is dead, nourishes and cherishes it, till the time comes when it is ready to burst the walls of its prison-house, and to enter upon a new life, no longer of probation but of development. The intermediate state is indeed a state of probation for the body, but for the body alone.

And now in conclusion, what remains to be said? We have shown that this is the doctrine which the Apostle Paul teaches, that it is consistent with and explains other doctrines, as they are set forth in Scripture, and that it is opposed to false doctrines. What test yet remains, that is necessary in order to establish it? Not only has it been proved by the proof taken as a whole, it has been proved again and again. The proof has been superabundant. Less would have been sufficient, more cannot be required. And again, on the other hand, the opposite doctrine has been signally disproved. It certainly can be no longer advanced. Nor is there any other that can take its place. We are therefore shut up to the conclusion, that the Scripture doctrine in reference to this subject is, that sin in the regenerate man has its seat in the body, not in the soul.

PART II.



BEARINGS OF THE DOCTRINE.



## CHAPTER I.

### INTRODUCTION—BEARINGS ON SCRIPTURE STUDY.

Ps. 119: 105. "Thy word is a lamp unto my feet, and a light unto my path."

HAVING in the first part set forth the doctrine, we are naturally led in the next place to consider its bearings. This part of our subject we propose to consider distinctively by itself. Not that it is necessary that this should be done in order that the practical character of the doctrine may be manifested; for the very fact that the doctrine here set forth is a doctrine of revelation, is sufficient for that; and even though this were not the case, the preceding discussion would of itself show that the doctrine has important practical bearings; but as, in the case of the rays of the sun, when concentrated, we realize their power to a far greater degree, than when they are scattered, so here it is necessary that we should bring together the practical truths, which lie scattered here and there through the argument, that we may realize more fully their importance.

The field, which we must traverse, is a large one.

There is scarce anything pertaining to Christianity, which this doctrine does not either directly or indirectly bear upon. Scripture study, doctrine, science, the life of the individual, and the progress of the church, all feel its influence. Instead therefore of attempting to take a survey of the whole field at once, we will divide it up into the sections, which we have indicated and consider each separately.

First, we will consider the bearings of this doctrine on the study of Scripture. The influence of the discovery of a new doctrine on the study of Scripture must needs be great. Discovery always tends, whenever the thing discovered is important, to draw the attention and minds of men, and to stimulate them to unusual activity. Besides the importance of the object, there are several things which tend to produce this result. Novelty of itself exerts a great influence, and more than this, as it is generally the case whenever any discovery is made, that nothing definite is known of the extent of the field thus opened, ample room is given for the imagination in which to work, and thus an impression is often made, far exceeding that which would have been made, had there been more definite knowledge.

As a matter of fact, we know that discoveries have produced a great effect upon men in both ways.



What interest or attraction did California present before the discovery of gold? It was, we might say, almost an unknown country to the mass of mankind, and but few cared to settle within its limits. But no sooner had gold been found there, than an immense multitude began to throng thither, and prodigious efforts were put forth in order to obtain the precious metal. This is but one instance of many, showing what the effect of discovery has been.

We have no reason to believe that it will be different now, or that it will be different in reference to discoveries in religion. The same rule applies as in other cases. The times of discovery have been the times of unusual zeal and interest, of concentrated effort, intense study, and thorough research.

The benefits flowing from such a renewed interest and zeal in regard to holy things, are evident to all. Independent of the new light thus thrown on the doctrines of Christianity, and the new truths developed, the Christian church would reap an incalculable advantage, if the only result should be to lead us from the word of men to the word of God, to give more time and talent to the study of Scripture rather than to religious literature.

It is one of the great defects of our age that we do not do this, that instead of coming directly to the fountain head of all truth, we are too often content to draw from the stores of others, rather than to obtain for ourselves.

The evils which result from following this course are many and great. The truths, which we thus obtain, are not what they would be if drawn directly from the word of God ; there is not that fullness and richness in them, nor do they have that influence over us. Then again we perpetuate the errors, which will always be found in such cases mixed with truth, and thus every remove will be characterized by a still further admixture of error, until at last there will cease to be any resemblance between the truth of the Word, and that which claims to be drawn from it.

The only way to check this, is, to return to the fountain of truth which is contained in Scripture, and draw directly from it. Here we will obtain truth, not distorted and weakened by man, but as it came forth from God in all its pristine vigor and purity. In the light of truth, we will be able to detect our errors, while at the same time we build ourselves upon our most holy faith ; for we now believe, not what others have told us, but what we have seen with our own eyes. Whatever therefore tends to do this is an unspeakable benefit.

Especially at this time ought we to lay stress on the study of God's word. We believe that, to each individual, it is the only infallible rule of faith and practice. On the other hand, Romanists hold, that this word can only be interpreted by an infallible interpreter, and that their church alone has such an interpreter.

At the late council they, in decreeing the infallibility of the pope, carried their principle further than ever before. Surely we on the other hand ought now, if at any time, to make much of our principle. Never was there a better opportunity for testing the two, and for demonstrating the superiority of the one on which we rely, by showing that without such an interpreter as the Romanists claim to have, we can discover truths which they have failed to discover.

Again, this doctrine not only stimulates us to study the Scriptures, but also directs us by bringing before our minds, truths which will help us in our investigation.

The first truth, which it sets before us, is that, while we should regard the orthodox system of theology as the true system, we are not called upon to receive every thing which is contained in it, or rather which has attached itself to it.

There are some in our day, who believe that the time is coming, yea, even now at hand, when there will be a radical revolution in theology and consequently in religion, when the truths, which have been so long received as the fundamental truths of the Christian system, will be thrown aside, and others substituted in their place.

The doctrine, here set forth, not only does not lead to such a conclusion, on the contrary it strenuously opposes it. It brings forth, it is true, new

truth, but this new truth is found in the line of the old, joined to it, and proceeding from it, thus tending to strengthen our confidence in that upon which we formerly rested.

Yet, it is true, that there are some things which have attached themselves to the orthodox system, which this doctrine opposes, but in doing this it does not weaken the system; for it opposes these heresies, because they are inconsistent with the system to which they have been joined. It teaches us, however, this lesson, that as there have been found unsound doctrines in connection with the truth, there may yet be found such, and bids us examine and see, proving all things, and holding fast that which is good.

Secondly, it teaches us to guard against that abuse of the "analogy of faith," which has led some to put constructions upon passages of Scripture, which no fair interpretation will warrant. The case in hand is a striking instance of the importance of attending to this matter. The only reason why, for so long a time, the passages to which we have referred, especially those in the Epistle to the Romans, have been misunderstood, has been because they have been thus treated. There is nothing, as we have seen, obscure or difficult in the passages themselves, and no reason whatever why they should not have been understood long ago, had they only been approached in the right way.

Now, what is true in reference to these passages may also be true in reference to others ; and an investigation of those passages, where there appears to be a manifest discrepancy between the truth taught in the text, and that which it has been made to teach, may unfold truths, till now undiscovered. That which, when roughly handled, has refused to give up the treasure which it possesses, may readily yield it when the grasp is relaxed.

Thirdly, we are taught the importance of the Pauline Epistles, and especially of the Epistle to the Romans. It is in this Epistle, as we have seen, that this doctrine is most clearly and fully set forth ; so set forth that were there no other basis for the doctrine, it would stand on this foundation alone. This recalls to our mind the fact that it was this Epistle, together with the Epistle to the Galatians, that constituted the foundation on which Luther built the doctrine of justification by faith. It is well for us to bear these facts in mind, because there is so strong a tendency to-day not only among those who are without, but among those who are within the pale of the Christian Church, to disparage Paul and his writings. As in the days of the Apostles, Athenian philosophers and Jewish zealots united in sneering at the great Apostle of the Gentiles, so it is to-day. Rationalists, and they who profess to reverence the Scriptures, who would fain be considered as "guides to the blind," "lights of

those who are in darkness," "instructors of the foolish," and "teachers of babes," clasp hands and work together.

So lightly do they think of that inspired man, upon whom God, in addition to other honors, bestowed this also, that of his Epistles a larger number should be reckoned as Scripture, than of those by all the other writers of the New Testament combined, that they cannot avoid speaking contemptuously of him. As for his authority, they laugh at it. So close in fact is the resemblance between these modern contemners of the Apostle and those who were his contemporaries, that, did we not know when he lived, we might easily have supposed that he lived in our own age, and in his works defended himself against the attacks now made upon him. There being this tendency to underrate the importance of the Pauline Scriptures, there is special reason why we should realize the true facts of the case.

Fourthly, we are taught to regard the Scripture as not only containing the truth, but as being also a commentary on the truth; and since there is none other of which it can be said, that it is given by inspiration of God, there is none other that can be compared to it. In order, therefore, to arrive at the truth, the best method is to institute a diligent search of the word of God, neglecting no part, but comparing one part with another, setting

one part over against another, not for the purpose of opposition, but that we may the better realize the value of each. The result of this will be, as in the present case, that the proof drawn from one part of an inspired book will be strengthened by that drawn from another, the argument of one Epistle by that of another, the Old Testament will throw light upon the New, and *vice versa*, and the particular passage or passages to be explained, will be best understood in the light which streams from all portions of God's word.

## CHAPTER II.

### ON DOCTRINE.

“Take heed unto thyself, and *unto the doctrine.*”—1 Tim. 4: 16.

BEFORE considering that which more properly belongs to this division, we will note the bearings of this doctrine upon certain passages of Scripture. This demands special attention on account of the importance of these passages, aside from their relation to doctrine. In developing the argument from the Epistle to the Romans, we called attention to the fact, that the position of some of the passages, there quoted, and their relations to that which preceded, proved them to be of great importance. If, therefore, we desire to know, not so much what particular doctrine is taught in this part of the Epistle, as how the Apostle develops his argument, and what is the end at which he aims, the right understanding of these passages, occupying, as they do, commanding positions along the line of argument, will help us greatly.

In another respect, the command of these passages is important. For a long time they have been battle ground, and much of time, and energy, and tal-



ent have been expended upon them. But now that the matter is finally settled, the attention that would otherwise be given to them, may be given to other disputed points, of which there still remains enough to engage all the powers which the church can bring to bear upon them.

What we have said in reference to the passages from the Epistle to the Romans, is true also in reference to others which we might quote, as for instance, 1 John 3 : 9. We will here allude to but one, which we have not previously considered, viz., John 3 : 5, the importance of which none will deny.

This passage has been interpreted in two ways. Calvin understood the words, "of water and of the Spirit," to mean the washing or cleansing of the Spirit, who cleanses as water." The objection to this rendering is, that it does not give to the phrase, "of water," that importance which is evidently attached to it in the text. In fact, according to this rendering this clause might have been omitted, and the meaning not materially changed.

The second class of interpreters understand the first phrase to refer exclusively to the ordinance of baptism, and the second to the baptism of the Spirit. A weighty objection to this interpretation is, that it places such a tremendous stress upon an outward rite, as to make the salvation of the soul dependent upon the performance of that rite, although it is not improbable that there have been

instances, in which it has been impossible, owing to peculiar circumstances, to perform the rite. Nor will it do to say that the answer of Christ gives the rule, and these cases are the exceptions to that rule; for the answer shows, that what is here said, applies not merely to men in general, but to the individual man. Jesus does not say that men must be born again, but that "Except a man be born again," etc. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

While, however, evangelical Christians thus differ in reference to the meaning of this verse, there is one important point in regard to which all agree, and that is, that there must be a radical and thorough change in a man, in order to prepare him to enter this kingdom. Bearing this in mind, and also the truth which has been brought out in our discussion, that sin in the regenerate man has its seat in the body, we venture to suggest a third interpretation of this verse; viz., that it teaches that man must be born again both body and soul, that he must be entirely regenerated, in order to fit him to enter the Kingdom of God.

This interpretation makes the two clauses co-ordinate, and thus gives to the first the importance which it demands, and does not therefore lie open to the objection which is urged against Calvin's interpretation.

While, however, it distinguishes between these clauses, it also unites them ; and thus accounts for the fact, that in the succeeding verse we have merely, "that which is born of the Spirit is spirit." The reason for this change on the ground of this interpretation, is found, not as in the case of the second interpretation, in the fact that the second clause is more important than the first, and therefore absorbs it, but in the fact that both the regeneration of the body and the regeneration of the spirit are the work of the Holy Spirit ; that in the fifth verse, we are referred to the means which the Spirit uses, or the way in which he works, and in the sixth verse, to the author and source of the change.

This we conceive to be a more satisfactory explanation of the facts, than that given in connection with the second interpretation. On the other hand, this interpretation is not liable to the objection which is brought against the second interpretation. No evangelical Christian will deny that there must be a radical change in the whole man, body as well as soul, and this too in every case, and without any exception.

Some perhaps would scruple about applying the term regeneration to the change of the body. But do not the Scriptures teach us, that the change in regard to the body is so radical, that we need not fear to speak of it as a new birth ?

Let us hear what the Apostle Paul has to say on

this subject. Speaking of this change in 1 Cor. 15 : 42 to 44, he uses the following language: "It is sown in corruption, it is raised in incorruption : it is sown in dishonor, it is raised in glory : it is sown in weakness, it is raised in power : it is sown a natural body, it is raised a spiritual body." If any are still disposed to doubt, let them turn to Mat. 19 : 28, where they will find this term, regeneration, applied not only to the change of the body, but to the change of all things, which shall accompany or follow that event. Conversely, regeneration is spoken of as a resurrection. Thus in Eph. 2 : 1, the Apostle says, "And you hath he quickened, who were dead in trespasses and sins."\* There may yet, however, be some, who, while they are willing to allow that there is such a change in the body, would nevertheless deny that it is here referred to, on the ground that the Christian enters into the kingdom of God the very moment that his soul or spirit is regenerated, whereas the body is not regenerated until the resurrection. This however, is not a valid objection against the interpretation which we have given, although at first sight it appears to be very plausible. Although

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\* "When after having laid down in the grave that 'vile body,' so full of temptation, you shall receive it back from the Redeemer fashioned like unto his glorious body,—even in that day, when, according to the working whereby He is able to subdue all things unto Himself, your entire being shall be perfectly regenerated." Anderson on Regeneration, page 28.

the body is not, as a matter of fact, regenerated at the time when the spirit is, it is nevertheless, even at that time, virtually regenerated. That is, the regeneration of the spirit determines the regeneration of the body. The two things are not separate from and independent of each other, but vitally connected. The one looks forward to the other as its completion. Thus, the Apostle tells us that "our old man is crucified with Him, that the body of sin might be destroyed." If the one is accomplished, the other will be. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

We may therefore answer the objection on this ground. But this is not the only answer.

If, we might say, it is true, in one sense, that the Christian enters into the kingdom of God the very moment that his soul is regenerated, in another and fuller sense he does not enter into that kingdom until after the resurrection. Then only will God say to his people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

According to this interpretation, we readily perceive the appropriateness of the terms, here used. The soul or spirit of man coming under the same head of spiritual, that the Holy Spirit him-

self does, is acted upon directly by the Spirit, and hence, in referring to the regeneration of the spirit, it is said, "born of the Spirit;" while the body, on the other hand, coming under a different head, is acted upon indirectly, and hence it is said, "born of water." We can see also the appropriateness of this term water, for water cleanses by an outward application, and hence is fitly used to denote an outward work, while fire, which is the other emblem of the Spirit's working, takes hold of the very essence, so to speak, of that to which it is applied, and hence is more properly applied to an inward work.

In addition to all that we have thus far brought forth, we have a powerful argument from the context. Why, some one may say, does Christ here refer to the regeneration of the body? What is it, we answer, which so troubled Nicodemus, which appeared to him an insurmountable obstacle in the way of receiving the truth, which Jesus would teach him? It matters not how we translate the third verse; whether with our English version we say, "Except a man be born *again*," or with some of the commentators, "Except a man be born from above;" in either case the result is the same.

Let us consider the bearings of the first translation. If this be the true rendering, Nicodemus probably understood our Lord to refer to a second

physical birth. This seemed to him an impossibility, and on this ground he objects. The answer of our Lord in this case is, that the change referred to is a far greater one than he supposes, that not only must the body undergo this change, but the soul also.

Let us now consider the bearing of the second translation. If this be the true rendering, Nicodemus understood that the change was to be a spiritual one. The analogy, however, in the case of the body troubles him. It seems to him that, as such a change would be impossible in the case of the body, so it must also be in the case of the soul. How completely does our Lord answer him, when he replies, that not only is his conclusion wrong, but his premises are also wrong, that the body, in regard to which he felt so certain it was impossible that it should experience this change, that even the body as well as the soul must experience it.

Putting all things together, we think that there is ground for saying, that this interpretation more fully meets the demands of the text and context, and also of the Scriptures as a whole, than either of the other interpretations.

In considering the doctrines, we will follow the order of discussion in the first part.

First, we will take up the doctrine, which is the

directly opposite of that which is here set forth, whose claims we considered in the second chapter of the first division. The very fact that we proved the one to be true, proved the other to be false. The effect therefore in this case is to do away with the doctrine altogether. There is no longer found any place for it. It would be as possible for two things to occupy the same space, as for these two doctrines to be both true. As they cannot both breathe the same air, as what is life to the one is death to the other, one must die, and we have already seen which is the one to whom this fate is appointed.

Very different is the effect upon the doctrine of regeneration. Here we saw it was necessary that a work should be done, but it was a work of a different sort. While in the other case nothing would do but the cutting off of the one branch, and the engrafting in of the other, in this case there was a demand for purging, not for excision. While the main truth was held, it was held not always without obscurity, inconsistency, and even contradiction. The outline of this grand truth, instead of being clear and well defined, was blurred and obscure, and hence gave rise to false impressions concerning the truth itself.

That this may be the more evident, let us ask some questions, and see what the answers would be. If we should ask in reference to the extent of



the work at the time of conversion, or what is then as a matter of fact regenerated, we might receive different answers, some restricting it to the soul, but on the ground that the body cannot be regenerated, others extending it to both body and soul.

More important, however, in this connection would be the question in reference to the nature of this change. Here we should find all evangelical denominations holding fast the truth, that this change is a radical one, and yet holding at the same time other ideas, which would tend to contradict this. Thus we would be told in one breath that a regenerate man is one who is born of the Spirit, and yet that he, even as regenerate, has remainders of sin. Taking these two things together, we are logically led to one of two conclusions, either that this change is not such a radical change as we have held it to be, or, what is still worse, that the Holy Spirit is the author of sin; for whatsoever is born of anything partakes of the nature of that of which it is begotten, and if a man be born of the Spirit, become a new man, and yet, even then is but a compound of sin and holiness, must there not be sin in the nature whence he is derived?

Here one doctrine comes in to help us, by showing that all this vagueness, confusion, and contradiction comes from the mixing in of foreign elements which have nothing in common with the doctrine itself. These being removed, the work is

easy. It brings before us the duality of our nature, clearly defines by this, in accordance with Scripture, the extent of the work at the time of conversion, and also harmonizes the declarations of Scripture in reference to the nature of this work. It also not only sets before us the fact that there are two stages in this work, but explains to us why this is the case. Thus, the whole truth is brought out, and each part being seen in relation to every other, the harmony and consistency of the whole is apparent.

The doctrine of sanctification being so intimately connected with that of regeneration, a change in the latter necessarily implies a change in the former. In accordance with the doctrine of regeneration, which we have referred to above, the work of sanctification in this life must have direct reference only to the soul, and consist in the growth of the soul in holiness. Sanctification in this case cannot have direct reference to the body, because the body has not yet been regenerated, and cannot therefore be sanctified, since regeneration must always precede sanctification. Sanctification does, however, have an indirect relation to the body. Body and soul being antagonistic, one to another, in order that the soul may be sanctified, the body must be brought into subjection.

The other doctrine of regeneration would lead us to look upon the work of sanctification in this

life, as not restricted to the soul, but extending to the whole man. Here, as in the first case, there is opposition, but the opposition is from remnants of sin, scattered over the whole man, both body and soul.

The difference between these two doctrines is, that in the first the idea of sanctification is simply that of growth, in the second the idea is that of development. In the first case, the idea of sanctification is restricted to that of growth, because the body, not being regenerated, cannot be sanctified: in the second, we have the idea of development, springing from the idea that the whole man is regenerated, so that the whole may be sanctified.

This second doctrine, therefore, logically leads us to the doctrine of perfection, and, as a matter of fact, those who have carried it out, have arrived at this conclusion.

It also logically leads to the other extreme; for as, at the one end of the development theory, we have perfect man or even God, at the other we have the very lowest forms of animal life, if we do not descend even lower yet. This extreme has also been arrived at. For instance, an evangelical minister, in speaking of the difference between Christians and those who are not Christians, said that Christians did not claim to be better than others, but hoped or desired to be better.

According to this doctrine, also, there is not that

sharp contrast between the new man and the old, which we find in the first doctrine. The whole man being regenerated, this distinction is rather external than internal, superficial rather than deep-seated. Instead, therefore, of there being an impassable gulf between the two, the difference may easily be bridged over. All that is required is, that this external change be made, and the entire work is accomplished.

What shall we say in regard to these things? Are they not all fraught with evil?

This doctrine of perfection stimulates spiritual pride, and at the same time disarms a man, and thus exposes him to attack. This is the class of men, who are apt to sleep on the Enchanted ground.

The second error tends to foster a low spiritual life. As we do not expect of one of the lower animals, what we expect of a man, so there must be, according to this doctrine, a low standard of requirement for those, who are yet in the first stages of their development in the Christian life.

The third error is also a very pernicious one. What it leads to, we can plainly see in the Old Testament records, where we are told that the sons of God united themselves to the daughters of men, and the result was that the earth was filled with violence; and in every case where we have like stories, and they are many, we have like results.

It was in this way, that the Israelites were led to worship the gods of the people around them, and to become even worse than they.

Such are the results to which this doctrine leads, and many have been brought very low by it. That this has not been the effect in all cases, is due to the fact that the lives of many have not been shaped by their doctrine. They have thus been inconsistent with themselves.

Now, none of these abominations find any place in that idea of sanctification, which represents it merely as the growth of the soul in holiness. Here is no room for perfection. Every Christian man, even though he be a Paul, has his thorn in the flesh, the messenger of Satan to buffet him. The language of this doctrine is, "Fight on, my soul, till death;" "Eternal vigilance is the price of liberty."

There is no place, also, for the opposite doctrine. There are no grades, properly so-called, in the Christian life. At the beginning of his career, as well as at the end, the Christian is a far higher and nobler being than he was before entering on that new life. He is this by virtue of being a Christian, not merely will become so. The only distinction which is allowable is that which the Scriptures make between babes and men and women in Christ Jesus.

So, also, in reference to the third point. There is here no place for compromises, much less for al-

liances. As well try to bring a clean thing out of an unclean, as to change the old man into the new. There must needs be war between them all their days. The vow of Hannibal is the only vow here permissible.

As to the doctrine of the intermediate state, we have dwelt so long on this subject in the first part, that we will merely refer to it here in a general way. The effect is different from that in the two previous cases. In those cases the doctrines were loaded with abuses, which had become attached to them; in this case, the very existence of the doctrine is denied by many.

If, therefore, we may compare the work on the doctrine of regeneration and sanctification to that which has been accomplished in Egypt on the temples and statues, formerly buried in the sand, we may compare this to the effect of chemicals on ancient coins, bringing out clearly and vividly what was before dim and indistinct.

In reference to the other doctrines, which were touched upon in the discussion, viz : perseverance, source of sin, purgatory, etc., we will here add nothing, since what is there said is sufficient to show the bearings of this doctrine, but will now turn our attention to several points, which were not so distinctively brought out, such as the doctrines of mortal and venial sins, and of justification.

This doctrine lays hold of the distinction which

the Romanists make of mortal and venial sins, and shows that there is truth in it, though that truth has been greatly perverted. The act of a child of God is radically different from that of a child of the devil, from the fact that in the first, righteousness reigns in the spirit, while in the other, sin reigns there. But the distinction is not that of mortal and venial ; for all sins are mortal, and need to be atoned for by the blood of Christ.

This leads to a distinction in regard to the doctrine of justification. Protestant theology is right in declaring, that we are justified by faith alone. There are no degrees in justification. A man is either justified or he is not. There can be no partial justification ; for the law demands perfection, and whatever is less than this is sin ; and, since confessedly all good works are imperfect, they can in no sense be said to justify.

The Patristic interpretation of Rom. 3 : 25, 26, referring what is there said, first, to the state before conversion, and second, to the state after conversion, confutes rather than establishes the Romish claim ; for, immediately after, the Apostle declares that we are justified by faith. This interpretation is, we think, the true one ; and if so, the fact that the Apostle does here make such a distinction, is important, in view of its influence on the whole of the argument of the Epistle. This we will refer to again.

Here it is, we think, that Protestant theologians have made a mistake. Rightly holding that a man is justified by faith alone, they have not taken into account, as they should have done in this connection, the radical difference between the state after conversion and that before conversion, and the consequent bearings of this on justification.

In their eagerness to remove from the minds of men all idea that they could justify themselves, they have practically denied the doctrine of regeneration, and made no distinction between the regenerate and the unregenerate state. They have not only made God the Justifier, but they have made him do more than was necessary to justify.

It is said of Rowland Hill, that, in the course of a conversation with an old lady, a professor of religion, he inquired concerning the state of her heart, and she answering that she had a good heart, began to upbraid her, whereupon she replied that she trusted her heart had been renewed by the Holy Spirit, and therefore, since it was his workmanship, could not but be good.

Now when Protestant theologians make no distinction in reference to justification, on the ground of the change in condition which accompanies conversion, do they not ignore this good heart, and represent all hearts, whether regenerate or not, as the same. While it is true that faith alone



justifies, is it not also true that the work of faith in these two cases is different.

Certainly the doctrine, here set forth, would lead to this conclusion. Sin in the unregenerate having its seat in the spirit, the righteousness of Christ must cover everything; while in the case of the regenerate, it would only cover that which sprang from the influence of the remainders of sin.

Does not the Apostle represent this to be the case? Let us follow him in his course of argument. The proposition, with which he starts out, and which is set forth in the seventeenth verse of the first chapter, is that we are justified by faith, not by our own righteousness, but by the righteousness of God which is revealed in the gospel.

Now, how does the Apostle prove this proposition? He first considers man in his unregenerate state, shows that all men, both Jew and Gentile, and that without any exception, are sinners, that they are unable to do anything good of themselves, that consequently they are guilty before God, unable to justify themselves; and, in order to be justified, must lay hold of that righteousness, which he describes as "the righteousness of God which is by faith of Jesus Christ."

Next the Apostle considers man in his regenerate state, is careful to show the difference, or rather contrast, which there is between this and

the previous state, the superiority of this state as regards the relations of the soul to sin and the law; and yet, while he emphasizes these points, he at the same time shows, that even this state is not a perfect state, that even in this state, in which the man delights in the law of God after the inward man, he is still unable to justify himself, is compelled to cry out, "O wretched man that I am," and to look for justification, as in the previous case, to "the righteousness of God which is by faith of Jesus Christ." In this case, however, and here is the fundamental difference between the two; the righteousness of Christ fills up, finishes or completes that which is necessary to our justification, as the Apostle states in Rom. 8:4.

Thus the Apostle, while he conclusively shows that man without regard to state or condition can only be justified by faith, is careful, as we have seen, to make the distinction which has been pointed out.

Thus we have a doctrine which agrees with the Scriptures, and at the same time harmonizes the opposing views which have been held by Protestants and Romanists. While it admits the element of truth which is in the Romish view, it does not admit the errors which are connected with that view. It leaves no room for works of supererogation, and gives no ground for boasting.

The distinction, which has been pointed out in

the Apostle's argument, will help us to understand several important passages.

First, we will take Rom. 1 : 17, "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith:" The point of difficulty is the phrase, "from faith to faith." Dr. Hodge, in his Commentary, tells us, that "the meaning of the words, 'to faith' in the formula 'from faith to faith' is very doubtful," and that there are various interpretations. Theodoret says, that it means that our justification depends on our believing, first the Old Testament, then the New. Others, that it expresses "a progress from a weak or imperfect faith to that which is more perfect." Dr. Hodge himself inclines to the belief that the phrase is intensive, and means, "entirely of faith."

There is no doubt in regard to the relation of this verse to that which follows. Professor Lightfoot in his article on this Epistle in "Smith's Dictionary of the Bible," says that verses 16 and 17 "may be taken, as giving a summary of the contents" of the Epistle. Looking at the matter in this light, ought we not to expect that the discussion which follows, which is the unfolding of the kernel, here given, would give us the explanation of this phrase? And do we not find this explanation in the two-fold division of the Apostle's argument, to which we have already alluded, the first

being the faith of the believer, by which he is justified from all his sins, while in his unregenerate state, and the second, the faith by which he is justified from all his sins, while in his regenerate state.

When we compare these two parts of the Apostle's argument together, and notice the important points in which they correspond ; how that in each the Apostle describes man's state, sets forth his relations to the law and to sin, his guilt and condemnation, and need of another righteousness than his own, which righteousness in both cases is through faith, we cannot but feel that here we have the true explanation of the phrase.

In like manner we would explain Rom. 3 : 25, 26, and perhaps (though we are more doubtful here) the phrase in Rom. 3 : 22, "unto all, and upon all them that believe."

On this ground also, we can explain that reading of Rom. 5 : 1, "Therefore, being justified by faith, we *may* have peace with God," etc. The Apostle speaks in view only of the ground, which he has already gone over. He has shown that faith in God delivers from the condemnation of sin, so far as the unregenerate state is concerned, but has not yet considered the question in reference to man in his regenerate state. He therefore here teaches that we have a ground of hope, while in the eighth chapter he shows that it is a matter of assurance.

## CHAPTER III.

ON THE QUESTION OF THE RELATIONS OF SOUL AND BODY.

“The foolishness of God is wiser than men.”— 1 Cor. 1 : 25.

THE question which we now propose to consider, is a scientific question, but one which has important theological bearings, and it is in this light that we intend to view it. There are many like questions, which have no direct connection with our religious belief. The opinions which we hold in regard to them to-day, are diametrically opposed to those which men generally held a few centuries ago. Take, for instance, the relation of the earth to the other heavenly bodies, and how opposite our conception of this relation to that which prevailed even in the time of Galileo. On the other hand, there is no such opposition between our religious beliefs. We believe in the same God, live for the same aim, and look forward to the same future.

But, when we come to the question which is now under discussion, it is not true that our opinion does not influence our belief. It is not only connected with that belief, but so connected, that any

error here will show itself sooner or later in doctrine and in life. It matters not what error it may be, to which extreme we tend; whether, on the one hand, we unduly magnify the difference between soul and body, or ignore it; in either case the tendency is to lead us into fatal errors, from which we can only preserve ourselves by inconsistency.

It is not difficult to show this. Take the case of those who identify soul and body, making the soul to be merely a higher form of development. On such a scheme, what becomes of the doctrine of the existence of the soul after the death of the body? What is regeneration but a physical process of development? Nor will the evil stop here. If there be in this world no link between matter and spirit, no connection between this and the spirit world, who does not see that the next step is to deny the existence of angel or spirit, and to end with denying the existence of God, thus bringing us to blank atheism. And such in fact has been the result. Materialism and Atheism have walked hand in hand. They who have held to the one, have logically held to the other.

But it is no less true that an undue magnifying

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\* "The only immortality," says Moleschott, "is, that when the body is disintegrated, its ammonia, carbonic acid, and lime, serve to enrich the earth, and to nourish plants, which feed other generations of men."—Hodge's *Sys. Theology*, Vol. 1, p. 274.

of the difference between soul and body, making the connection between them merely a mechanical one, is fraught with danger. On this scheme, how is it possible to avoid belittling the importance of the resurrection of the body? This doctrine, if held at all, can be held only in name; and this we often find to be the case, not only with those who are liberal Christians, so-called, but even those who profess the evangelical faith. Nor can we logically stop here. How easy on such a ground the adoption of the old heresy, that Christ's body was not a real, but merely an apparent body; and having reached this point we are led irresistibly to the conclusion, that his suffering and death were not real but merely apparent, a conclusion equally as dangerous as that of materialism. Pursuing this course still further, we are led to pantheism, which is but another form of atheism.

The next point to which we desire to call attention, is the fact that both of these ideas are powers in the world to-day. We have not to do with old exploded heresies, which no longer exert any practical influence upon the minds of men, but with those which, in the age in which we live, are swaying the minds of multitudes; and among them are the great ones of earth, men who stand in the front rank in literature and science.

Especially is this true in regard to the idea, that body and soul are one and the same in substance.

It will hardly be too much to say, that the current of modern science sets strongly in this direction, and that among the advocates of this view, are numbered the names of those who stand foremost among scientific men. The names of Darwin, Huxley, Spencer, Maudsley, and Virchow, are sufficient to show this.

But that which is most alarming in regard to this matter, is not, that this view is so widespread, nor that it has such able exponents, but that the arguments on which this opinion is founded, are apparently so strong as to compel conviction. It must be admitted that science has brought forward a multitude of facts, which indisputably prove certain conclusions, which conclusions seem to favor this view. That the powers of the soul are developed with the powers of the body, increase with their increase, and, apparently at least, diminish as the bodily powers become weaker; that this is true not only in regard to the lower powers of the soul but even the very highest; that whatever tends to affect the body tends to affect the soul likewise; that only under certain physical conditions is it possible for the soul to manifest itself, and that even when the body is in a normal condition, so that there is no hindrance to the manifestation of the soul, the soul's action can be excited to a degree, which otherwise it would be impossible to attain unto; all these are facts which cannot be denied, and which seem to



force us to the conclusion to which the materialist would lead us. The results of the other view are seen in the opposite opinions which prevail in regard to the resurrection body, and the pantheistic ideas of German scholars.

Both these views must be met and confuted, or it will be impossible to justify the Christian religion before the world ; and it will only be possible to maintain it, on the ground that faith and reason are wholly separated from each other. We think that here the doctrine of this discourse is of great service. Let us see what relations it holds to these two opposite opinions, and what are the conclusions to which it leads.

In the first place, it emphasizes the connection between body and soul. It has no quarrel with the facts of science. On the contrary, these facts are of the utmost importance in its explanation. They serve to answer the most plausible and formidable objection that is brought against it.

This objection is, that it is impossible on this ground to account for all the acts of the regenerate man ; for, in order to do so, we must suppose the connection between body and soul to be more intimate and vital, than it actually is. "We will grant," say those who advance this objection, "that you can in this way account for the fleshly lusts of the regenerate, but it is impossible to account for the spiritual sins, such as envy and pride,

which are manifest in the regenerate as well as in the unregenerate." To such we answer, that the facts of science show that this connection is more intimate than has been supposed, that the body is far more than merely the medium of the soul's manifestation.

This doctrine has nothing to fear from the developments of science in this direction. It stands ready to accept not only some of the facts of science but all that it can furnish. Science cannot go beyond it, because it has already reached the goal. The facts which it presents, not merely show that the condition of the spirit is influenced by that of the body, but that this is the case when the two are in directly antagonistic relations to each other. Not only does the body, as such, influence the soul, but that body, when under the dominion of sin, makes its impress upon the soul which hates sin, and which puts forth every effort to resist this influence. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." What fact, we may ask, could emphasize more strongly than this the connection between the two.

Revelation, here as elsewhere, outstrips science even in its own chosen field. Nor need we wonder that this is so. How different the idea which we obtain of God when looked at as the God of creation, than as the God of redemption. How much

more of meaning, redemption puts into every one of the attributes of God, and how wonderful the difference in regard to the revelation of that inner mystery of the Godhead, the Trinity! In like manner, analogy would lead us to expect that man, viewed in the light of the spiritual world, would more clearly reveal unto us his character, than when regarded merely with reference to his connection with material things. In the one case, a light is, as it were, shed upon the whole inner life, so that we are enabled to penetrate the very recesses of man's being; in the other, we can look no further than the outside, and from it must judge in regard to the character of that which is within. While however we cannot look to science as an all-sufficient guide, its testimony is of the greatest importance, in showing that so far as it goes, it tends to corroborate the testimony of revelation.

Not only have we here an illustration of the relations of science and revelation, we have also a marked illustration of that wonderful truth which the Apostle uttered, that "we can do nothing against the truth, but for the truth;" a declaration which has been verified time and again in the course of the ages. How many examples there are, of those who by trying to subvert the cause of God in the world, have rendered it most efficient service. The present case is an instance.

How many have pointed out the scientific facts to which we have alluded, have endeavored to give them currency in the world of thought, have spared no effort to develop and set them forth, believing that thereby they would undermine the foundations of Christianity, and bring it into contempt. And yet, in the providence of God, they have been the instruments of confirming its truth. This was not their intention, but this is the result. Thus does God still cause the wrath of man to praise Him.

Let us now turn to our second point, which is, that this doctrine emphasizes the distinction between soul and body. We have taken strong ground in setting forth the first proposition, we shall take equally strong ground here. This doctrine has no quarrel with the facts of science, neither has it with those of consciousness. Taking any other position than this, the doctrine would be absurd. According to it, not only is the body unchanged at the time of conversion, but remains unchanged all through this life, it matters not how long it may be. Not only this ; it is unchanged in the grave, unchanged through all the ages which intervene between death and the resurrection, and then, only regenerated by the exercise of the same power which regenerated the spirit at the time of conversion. It needs but a moment's consideration to see how utterly opposed such a

doctrine is to the identity of body and soul. How idle to talk of the regeneration of the spirit as distinct from that of the body, if body and spirit are but one and the same, differing only in degree, not in kind.

Thirdly, by thus uniting these two truths, this doctrine guards against those dangerous errors, which we have before mentioned. The intimate connection which science has shown to exist between soul and body, does not warrant the conclusion that the two are identical. Such closeness of connection not only may be but is consistent with the doctrine, that soul and body are not identical, that the distinction between them is not one of degree, but of kind. On the other hand, the broad line of distinction which is drawn between the two, gives us no right to despise the body, or to esteem it lightly, for, as we have seen, the connection between them is of such a nature, that the condition of the soul is in a great degree determined by the body; and so wrapped up together are the interests of both, that not until the body, as well as the soul, is redeemed, will man have reached the perfection of his being. Holding this doctrine, we are in no danger of falling, either into the abyss of materialism on the one hand, or into that of docetism and pantheism on the other, but are enabled to keep that exceeding straight and narrow way which lies between them both, and which is the only way of safety.

Not only is our own faith strengthened, we are also enabled to justify that faith before the world, to show that it rests upon a broader and surer foundation than the boasted conclusions of science, and that it is only the narrow-mindedness and shortsightedness of those who would fain be considered as men of broad views and liberal minds, which has prevented them from seeing and acknowledging this. Surely this is no slight service to the cause of truth, and though it were the only one, would entitle the doctrine to an honorable position in the system of Christian truth.

## CHAPTER IV.

### ON CHRISTIAN LIFE.

“But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.”

WE pass now from the sphere of doctrine to that of life. We have already anticipated this part of our subject in the remarks on the doctrine of sanctification, etc.; but such is the importance of these practical bearings, that we judged it would be well to consider them more fully under this head.

Indirectly, all that has been previously pointed out, has a bearing upon the Christian life. Whatever tends to stimulate us to the study of the Scriptures, or to guide us in that study, to give us better views of truth, or to free us from doubts and perplexities, tends to benefit the Christian life.

But, besides all this, as we have already seen, this doctrine has a direct bearing upon the life of

a Christian. It gives him a work to do, sets that work clearly before him, brings powerful motives to bear upon him, and removes obstacles from his path, which might otherwise seriously hinder him. It is in this practical way, that the Apostle Paul always looks at this doctrine. In one place he sets forth the evil which results from the reign of sin in the members; in another, he urges those whom he addresses to wrest the power from the usurper; again, he points to the time when the connection between the body and sin shall cease, as the joyful period when we shall no longer serve sin in any sense, either with the mind or body. We are not left in doubt as to the importance of this work of keeping the body in subjection. So long as it is left unaccomplished, there is a drag at our heels. We may advance but we also go backward, and hence our progress is only measured by the difference between the two.

In this condition, we are like Israel in the time of the Judges, ever exposed to the assault of enemies. This work done, we may then compare our position to that of Israel in the days of Solomon, when every man sat under his own vine and fig-tree, with none to molest or to make afraid.

If the growth of the soul in holiness is the right hand of sanctification, the control of the body of sin is the left hand, and both are necessary for the accomplishment of the work. The Apostle certainly



would give it no mean place. Not to say anything of the number of times that he refers to the subject, in connection with his discourse on sanctification, and of the importance which he everywhere attaches to it, such passages as Rom. 6 : 12, and especially Rom. 12 : 1, 2, where he concentrates his whole argument, and brings it to bear on the Roman Christians, that he may stimulate them to the performance of this duty, show how great its importance in his eyes.

Nor is Paul alone here. Equally emphatic is the declaration of our Lord, that "this kind goeth not out but by prayer and *fasting*."

We have also a striking confirmation of this position in the fact, that many holy men have been led in their Christian experience to the same conclusion.

The important question of how this work is to be done, is one which demands a treatise of its own, and which here we can only glance at. What we shall say on this point, will be mainly to refute certain erroneous opinions, such as, that this doctrine justifies the extreme harshness and rigor in reference to the body, of which we have so many examples in the annals of the Patristic and Romish churches, as well as in those of heathen religions. Some perhaps would go further than this, and say, that this doctrine would not only justify such a course of action, but would

imperatively demand it. There are several things to be considered in this connection.

First, and most important of all, if this doctrine justifies or demands the asceticism of St. Anthony or St. Simon the Stylite, then the Scriptures also justify or demand such a course of action ; for, as we have before seen, this doctrine is the doctrine of Scripture on this subject, the doctrine of Jesus and Paul. If however, the Scriptures, so far from demanding such a course of action, disapprove of it; if the asceticism of St. Paul is radically different from that of St. Anthony and others, who might be mentioned, then is it also true, that this doctrine not only does not justify the course of the ascetics of the school of Anthony, but rather condemns it.

Continuing this subject further, let us see on what ideas the extreme asceticism, to which we have alluded, was founded. Two ideas present themselves as furnishing the basis for this system ; the first, that matter is essentially evil ; and the second, that the body is the source of sin.

There is no harmony between either of these ideas, and that which is here held. The first makes the redemption of the body impossible, and the second is most effectually disproved by the position here taken. Whereas, according to this second idea, the condition of the body is set forth as the cause of all the sin and woe which have come into the world through the fall; according to this doc-

trine, it is set forth as an effect of the fall; not the father, who transmits to his children the diseases which he has incurred, but the child receiving them from the father.

Looking at the matter from this point of view, we should not expect that the same course would be pursued in this case as in the others, but rather a widely different course; that, while in the cases before mentioned, harshness and severity would be very prominent, here they would be tempered and made mild by the admixture of other elements. Looking at the matter from another point of view, the relation of the soul to the body, we are led to a like conclusion.

The soul may be compared to an army in an enemy's country. It will not do for an army under such circumstances, away from its base of supplies and dependent upon what it may gather from the surrounding country, to destroy everything that lies in its path; lest, in so doing, it destroy itself. In many cases indeed, the work of such an army, so far from being one of destruction, may be one of preservation. In order to carry out its plans, it will endeavor to prevent the blowing up of bridges, the destruction of supplies, and other things which the enemy may seek to do, and will expend a vast amount of energy and skill in enlarging and strengthening works which have been commenced, or in constructing new works.

In like manner will the soul act in reference to the body. So far as this world is concerned, the soul is in a great measure dependent upon the body. Whatever tends to cripple the body, tends to cripple the soul likewise. It is therefore deeply interested in the health and strength of the body, in the preservation and even increase of its powers, and, as in the case previously mentioned, and far more so than in that case, seeks to prevent destruction, and to conserve and improve that which still remains. With the body itself the soul has no quarrel, but only with the usurper who weakens and perverts its powers; and whatever lenity it may show to the body, which does not tend to strengthen the power of sin, is in perfect consistency with its aim and object.

Yet even here severity is necessary, as the Apostle clearly implies in 1 Cor. 9 : 27. The conflict will be a fierce one, and unless everything is done that can be done to cripple the enemy, the result may be doubtful. Here, we think, is one reason why fasting has been found beneficial. Acting first upon the body, the soul is enabled to pursue its way unmolested and to attain the end at which it aims, before its enemy can come up with it. In this case, the soul, as it were, steals a march upon its enemy. It destroys a bridge over which the enemy must cross; and, before the damage has been repaired, and the enemy again is on the march, the soul has taken up a position, whence it cannot be dislodged.

## CHAPTER V.

### ON CHRISTIAN UNION.

“Behold, how good and how pleasant it is for brethren to dwell together in unity.” Ps. 133: 1.

OF all the problems which now engage the attention of the Christian Church, there is none more important, none which elicits a deeper interest than this.

Before proceeding further, let us define what we mean by these words. By the Church we understand the Holy Catholic Church, which includes all who love our Lord and Saviour Jesus Christ, not only evangelical Protestants, but many from the pale of the Romish and the Greek churches. Nor would we deny, that, even among heretical sects, there are those, who, though their minds are blinded by error, yet in their hearts really trust in the sacrifice of Christ, as the atonement of their sin. And by union we mean, not the merging of all the different denominations in one, but such a relation between the various members which constitute Christ's body, that each shall heartily

and cheerfully co-operate one with the other, rejoicing in each other's joy, and sorrowing in each other's sorrow.

Before this result can be accomplished, there are many things to be done, two of which we shall here enumerate. There are errors which must be rooted out, and truths which must be vindicated. The differences which now exist between those, to whom we have referred above, are too great, and must be done away with, before there can be the union of which we speak. This is true not only of the differences between the Protestant and the Romish or Greek churches, but also of those between the different denominations of Protestants. Close communion and a close pulpit cannot go hand in hand with Christian union. We may stretch a hand toward each other, it is true, but it is like stretching it out over a wall, which separates us one from the other. We need to see eye to eye. Not that all must believe alike on all points, which is not possible and perhaps not desirable, but we must come neare: together than we are now.

And this is not to be accomplished by slurring over doctrinal differences. Such a method is forced and unnatural. Nor can we, as it were, split the difference. We cannot make ourselves believe otherwise than what we do believe, in any such manner. But whatever tends to remove from

us errors which have parted us, whatever tends to magnify those truths, in regard to which we are agreed, tends also to draw us together.

And this, we claim, is what this doctrine does. This is its office. It is one of the workmen, engaged in this good work of taking away rubbish heaps, and strengthening the walls of Zion.

It removes error in several ways. We have already seen what a foe it is to false doctrine. The doctrine that sin has its source in the body, that sin in the regenerate has its seat in the soul, purgatory, works of supererogation, future probation, etc., (all doctrines which have exerted a mighty influence, some of which have grown gray by reason of age, and most of which have greatly tended to divide and weaken the church,) all these, after being stripped of their high pretensions, and shown forth in their true colors, are swept away, and consigned to oblivion.

This is not all. It likewise separates truth from error, and brings out truth in all its original fullness and richness. This we have seen in our remarks on the doctrines of regeneration, sanctification, etc.

In so doing, this 'doctrine has shown that no one denomination has yet embraced the whole truth, and has thus dealt a deadly blow at the exclusive claims of certain sects, who arrogate to themselves the Christian name, styling themselves "The Church," and look upon all others, who

differ from them, as heretics and schismatics. Now this exclusiveness, to have any basis at all, must rest on these two pillars; first, that these churches and they alone hold to the fundamental truths of the Scriptures; and second, that they only are free from error.

That any particular sect or church has a right to be exclusive on the first ground, no one will affirm. Even Romanists are beginning to admit that Protestants hold to the fundamental doctrines of the Scriptures, and may therefore be saved.

The second position is not of itself sufficient to support an exclusive claim. But who is there that can stand on this ground? Can the Romanist, who stands convicted at the bar of Scripture not only of one but of many errors, not only of those which are of minor importance, but also of those which exercise a commanding influence? A system which contains such errors as transubstantiation, purgatory, etc., has certainly no right to be exclusive on this ground. Neither has any other denomination, whatever its name, since there is none that has either embraced the whole truth, or been altogether free from error.

All exclusive claims, therefore, whether put forth by Romanist or Protestant, are groundless and false. There is then no reason, why Christians of different names should remain hostile or indifferent to each other.

But it may be said, that this will be the case



nevertheless. Evangelical Romanists will still look upon their Church as infallible, no matter what may be brought against it, even as they have done in the past, though the errors of that Church have been exposed again and again, and the absurdity of some of its positions, as, for instance, in reference to transubstantiation, has been clearly demonstrated.

But, in reply, we may say that there is a limit even to the faith, or rather credulity, of a Romanist; and the age in which we live is different from those which have gone before. Not even Romanists can now be led as they have been in the past. Even they must know something of the foundation on which their faith is built; and to-day they are examining for themselves as they have never done before; and already we can see the effect of this in the position which many of them occupy. Some of the speeches, lately made in the Vatican, would have sounded strangely three hundred years ago. Still more significant is the position which Hyacinthe, Döllinger, and many other influential men, occupy to-day. There are many, whose eyes were formerly blinded by superstition and bigotry, who can now see "men as trees walking," and who need but little to enable them to discern clearly, and to realize, that they, whom in their former condition they looked upon as enemies and monsters, are really brothers and friends.

When this step has been taken, a great advance will have been made, and we may confidently look forward to the time, when the whole work shall be consummated ; and the Christian Church, no longer divided but united, shall seek with renewed strength and vigor the accomplishment of its great mission.

In regard to the bearing of this doctrine on the truth of the great doctrines which have been accepted by the church as fundamental, it is not necessary here to speak at length, as this part of the subject has already been touched upon.

Since, in the discussion of the doctrine, we showed that this doctrine was true, because it agreed with the other doctrines of Scripture, it may seem that we are here arguing in a circle, when we say that the doctrines, there referred to, are shown to be true by this doctrine. But it will be remembered, that the doctrine had already been proved, before this line of argument was taken up, and there can therefore be no objection on this ground to the testing of the doctrines of regeneration, sanctification, etc., by the doctrine in reference to the seat of sin in the regenerate man.

Taking then this doctrine as a test of the great doctrines of Christianity, it necessarily follows, that as it agrees with them, they must also agree with it.

If therefore it is a true doctrine of Scripture, so must they be.

Here, again, this doctrine performs an essential service. Elevating, as it does, the great truths of the Bible, and making them to shine with a brighter lustre, matters of minor importance will no longer hold the place they have held, and, the great barriers being removed, Christians will naturally be drawn towards one another, will come nearer and nearer together, until at last, shall be realized that unity which Jesus prayed for, when all shall be one, as the Father is in the Son, and the Son in the Father.

We have now gone over our field, and the examination of each part has shown us, not only that the influence of this doctrine is everywhere felt, but that it is everywhere powerfully felt, without regard to the fact whether that influence be adverse, as in the case of some of the doctrines considered in the second chapter, or favorable, as in the case of other doctrines. If it pluck up, it plucks up by the roots: if it establish, it lays broad and deep foundations on which to build enduring structures.

In view of these things, may we not well say, that this doctrine is not only a doctrine of Scripture, but a most important doctrine, which deserves, and which should receive the most careful consideration from all, who are interested in the advancement of the cause of the Redeemer.

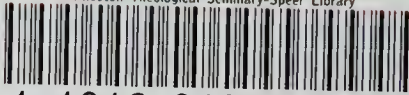








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